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Reclaiming the Ancestors: Decolonizing a Taken Prehistory of the Far Northeast. By Frederick Matthew Wiseman.

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the genre of Native American military studies, collaborative biographies, and works in which Indians begin to tell their own history in mainstream academic forms. His mother's writing (Eunice Woodhull Stabler, *How Beautiful the Land of My Forefathers*, 1943) and educational experiences as a student and teacher undoubtedly influenced Hollis Stabler to preserve many of his own accounts (173–76), leading up to this one. In addition, this work raises the consciousness of the need for similar works on Indian veterans of World War II, and on American Indian experiences in the Korean War, which has not been undertaken. This work also offers wisdom. As Stabler notes, "It is a very satisfying thing to learn about people different from yourself. This is the answer to all peoples living together peacefully in the world today" (137). Finally, the engaging quality of this work is evident in that it makes one want to spend a few afternoons visiting with Hollis Stabler to know more about him and his experiences.

William C. Meadows

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Reclaiming the Ancestors: Decolonizing a Taken Prehistory of the Far Northeast. By Frederick Matthew Wiseman. Lebanon, NH: University Press of New England, 2005. 287 pages. \$55.00 cloth; \$24.95 paper.

This book places Wiseman, a Wabanaki (those who dwell in the land of the Dawn) by birth, Missisquoi delegate to the Wabanaki Confederacy, and archaeologist, in a unique position to convey the history of his people in a literary context. By bridging the often-conflicting epistemologies of field archaeology (a science that for much of the twentieth century contributed to the further alienation of indigenous people) with the respect and protocols called for through indigenous methodologies, Wiseman presents a new opportunity for dialogue between well-entrenched and opposing views.

At issue is the Wabanaki claim to sovereignty in the northeastern United States and eastern Canada, where claims to indigenous occupation have long been made through scholarly assertions that threaten to remove the Wabanaki from their traditional territory. Often when the Wabanaki are placed as historically living in a particular region, it is veiled in a model of cultural diffusion that suggests the Wabanaki were the inheritors of Iroquoian culture. While the former claim touches the very heart of Wabanaki sovereignty, the latter claim carries substantial cultural baggage. This in turn reduces Wôbanakik (Dawnland) to a "cultural backwater" (15) both in academic circles and throughout the broader society, reinforcing cultural and racial stereotypes that undermine the heart of indigenous self-determination. By portraying through its prehistory that the Wabanaki have exercised a high degree of cultural sophistication that originated within the Wôbanakik homelands, Wiseman is countering the insidious belief that the Northeast was culturally stagnant save for Iroquoian diffusionism. For Wiseman and the "sovereignist" methodology he employs, the belief of diffusionism as a one-way path that comes from

without and is not a reciprocating process from within its fluid boundaries focuses on the present-day social and political powers the Wabanaki are up against. "If the modern Wabanaki can be portrayed as culturally or historically feeble, and in turn easily disconnected from a feeble culture and history, then their hopes and desires can be ignored and subverted" (13).

By placing his methodology in a sovereigntist approach and bridging the gap among respect, protocols, and forms of traditional knowledge with archaeology, Wiseman reveals an intricately woven prehistory that illustrates both a degree of cultural and technological sophistry that disrupts the "dumb Abenaki" paradigm. This is done in a way that respects and embraces Western scientific thought, while at the same time deobjectifying and grounding it in a Wabanaki belief system. By bridging two epistemologies, scientific thought is removed from the realm of abstraction and is recentered in a way that speaks to traditional, subjective, and deeply personal (and subsequently communal/tribal/national) values. In his discussion of origins, Wiseman places a human face on mitochondrial deoxyribonucleic acid (mDNA), the matrilineal genetic marker. While portions of indigenous populations are carriers of haplogroups A, B, C, and D, the rare X marker is also found in indigenous people throughout North America. To place this discussion in human terms that connect both science and traditional values, they are referred to as the five "Grandmothers" (33). The respect this designation commands when placed outside of a Western paradigm is foundational for beginning a new form of dialogue that is always cognizant of the deeply personal and communal values such a dialogue requires.

The greatest point of Wiseman's exploration, consideration, and subsequent rejection of a culturally, politically, and geographically *static* notion of the Wabanaki, thus becomes the interaction sphere the Wabanaki operated within for an estimated 14 millennia of living in the Northeast (16). Leading off this discussion—7,000 years before present (YBP)—is the archaeological evidence of archaic projectile points found miles off the coast of Nova Scotia (115). Through a consideration of these points being found throughout the eastern seaboard and up through Labrador, along with petroglyphs indicating large sea vessels, Wiseman suggests a wide-ranging and sophisticated exchange economy that was in place over an extended period of time. The potential for cultural diffusion would then be a process defined less by Western concepts of clearly marked national or cultural borders and cultural homogeneity, and leaning more toward a process of mutual exchange not only of goods, but of ideas.

Archaeological evidence in the way of "Laurentian Iroquois pottery" also shifts the locus of cultural diffusion from flowing without the borders of Wôbanakik to the flow of diffusion from within. Connecting the belief that precontact pottery found throughout the Northeast, Ontario, New York, and Quebec originated from the St. Lawrence Iroquois, Wiseman considers this another moment when the archaeological community suggested the Wabanaki were cultural inheritors and not cultural innovators. Based on Geographic Information Systems (GIS) information, spatial distribution of ceramic types believed to be St. Lawrence Iroquoian, Wiseman suggests the distribution "occur[s] over vast areas of Wobanaki and the allied 'Algonquian' territory, while only 23% of the ceramic distribution overlays the 'Iroquoian' Huron or

neutral homelands on the Ontario peninsula, well west of Wôbanakik” (233). The distribution of ceramics that were believed to be Iroquoian in origin is indicative of a form of tunnel vision that develops when an artifact is named after the place it was uncovered. Another example of this tunnel vision is the Susquehanna projectile point found in the Susquehanna basin in New York and Pennsylvania. The projectile points have subsequently been found across a wide geographic area from southern Ontario to Quebec’s Gaspé region and on to Nova Scotia. For Wiseman, the attribution of cultural traits and origins by the academic community based on the naming of an artifact says much more about the history of archaeology than it does of indigenous people.

The challenge of modern-day Wabanaki (and indeed all indigenous people confronting colonial history) is one that confronts the notions and identities cast on them first by Christian colonizers that sought to understand (and later assimilate) who it was they encountered, and later by archaeologists who sought to understand (and subsequently define) who it was that lived there. While something like the naming of the projectile point may seem banal, Wiseman concludes there are very real political consequences linked to the control academia has maintained over the naming and subsequent placing of cultural identity on indigenous people throughout much of the twentieth century. This identity politics is filtered through the mainstream media and subsequently misrepresents conceptions of who lived where, for what period of time, and what degree of cultural sophistication they possessed.

Wiseman is consciously aware of these politics at all times throughout the book. The effect of this is grim, “the threat is from the malice of well-funded hostile state governments and that can fashion an ethnocidal weapon from heretofore academic speculation” (235). The reclaiming of identity then becomes one predicated on cultural survival. This is one that can potentially be decided by the interpretation of legislatures and courts of archaeological evidence, or the further exploration of both classic and emerging scientific paradigms along with the traditional values and knowledge base that are proving invaluable in the decolonization process.

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Sacagawea’s Child, The Life and Times of Jean-Baptiste (Pomp) Charbonneau.

By Susan M. Colby. Spokane: The Arthur H. Clark Company, 2005. 203 pages. \$28.50 cloth.

This book is a delightful contribution to the body of work on the Lewis and Clark expedition. Susan M. Colby provides much information about Jean-Baptiste and the Charbonneau family. However, a deeper analysis from a Canadian, Métis, and indigenous perspective would have made this book even better.

Jean-Baptiste Charbonneau was the first child of Sacagawea, the Shoshone woman who traveled with the “Corps of Discovery,” and Toussaint