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crossed national borders and connected Native people from around the globe through common purpose in the work of decolonizing projects. Many of these projects have been incorporated or been centered in the practice of community-based education" (237). The research in Davis' book is meticulous, and her copious quotes from the community leaders and AIM members animate the otherwise generic academic prose. Native people and their allies should be grateful for this contribution to the research on indigenous education. A similar study of the tribal college movement would be timely and complementary.

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Trade, Land, Power: The Struggle for Eastern North America. By Daniel K. Richter. Philadelphia: University of Pennsylvania Press, 2013. 328 pages. \$45.00 cloth; \$68.00 electronic.

Daniel K. Richter is, without question, one of our leading historians of the encounters of indigenous peoples with European colonizers in eastern North America during the colonial and revolutionary eras. Over the past quarter-century his prolific, wide-ranging scholarship, particularly three pathbreaking books and several classic articles, have been central to moving American Indians from the margins of early North Americanist historical scholarship to its center. *Trade, Land, and Power* enhances Richter's stature by presenting eleven of his shorter pieces, originating from 1983 to the present, each focused on an aspect of the "struggle for eastern North America" of the book's subtitle.

The volume's chapters are arranged not in the order in which they first appeared, but with an eye toward historical chronology and the thematic coherence indicated by the book's title. While modifying some earlier articles and chapters just enough to strengthen the volume's continuity and avoid repetition, he also draws from portions of other work to present several new pieces. Following an introduction that sets forth his rationale for these decisions, Richter divides the collection into two parts: "Native Power and European Trade" extends from the late-sixteenth century to the early-eighteenth, while "European Power and Native Land" doubles back to the 1680s and then moves forward to the early-nineteenth century as it denotes a focal shift in the struggles and balances among Native and European forces.

Richter begins part 1 by revisiting three well-known instances of Chesapeake Algonquian men who traveled the Atlantic in the late-sixteenth and early-seventeenth centuries. He argues that they sought European goods and the incorporation of European suppliers to enhance the power of their

chiefdoms. The remaining five chapters move northward, primarily to the Iroquois (Haudenosaunee) and the colonies of New Netherland and New York. While touching upon the theme of “Native Power and European Trade,” most of these chapters move well beyond it when discussing topics such as the Iroquois’ quest for captives in waging their “mourning wars,” the impact of the English conquest of New Netherland on the regional balance of power among Natives and Europeans in the Northeast, and on the role of brokers thereafter in conducting diplomacy for the Haudenosaunee or New York. In the volume’s introduction, Richter observes that colonizers’ focus on obtaining commodities led them to ignore the cultural meanings and significance of exchange for Native peoples, in which participants were bound together in relationships of reciprocity. Taken together, the essays demonstrate some of these wider meanings, as well as Europeans’ begrudging recognition that “trade” with Native peoples was linked inextricably with diplomacy.

The book’s second part demonstrates how colonizers, especially in Pennsylvania, sought to undermine older understandings of trade and power by “forcibly injecting land into the equation” as a commodity to be obtained from Native peoples (7). Richter begins insightfully by showing that colonizers’ view of land as “real estate” can be discerned even in William Penn’s intention—stated before arriving in his new colony—to discuss questions of land with resident Natives. Albeit, Penn did recognize their land rights, and for indigenous peoples Penn remained an idealized point of reference when dealing with his less-idealistic sons and other successors. Although indigenous people continued to apply the honorific Onas (pen) to Penn’s successors, increasingly, in the quest for land these later Onas figures cynically distorted the founder’s ideals and agreements with Natives.

Conflict finally erupted in a long bloody war, usually characterized as two separate conflicts, the Seven Years War and the American Revolution. During the war’s course, white Pennsylvanians targeted all Indians, even nonviolent Christians, for deadly violence and expulsion, thereby substituting race for rights as the basis for landholding and residence. For a short time thereafter, some Senecas addressed the new state’s governor as Onas, until he repeatedly insisted that Natives were conquered subjects rather than allies. This attitude, together with accumulated frauds and unpunished settler violence, finally led even these conciliatory Indians to regard Pennsylvania colonists as most other Natives already regarded citizens of the new United States: Shemocktemen (Long Knives).

Richter concludes by showing how, as the nineteenth century began, some Baltimore Quaker “reformers” traveling to Fort Wayne, Indiana, were blind to the continued success of indigenous farming practices. By then, even benevolent Quakers could no longer see Native peoples except through the racialized

frame of “savagery.” Insisting that Native men cease hunting and learn to farm using plows if they hoped to survive in a “civilized” environment, they were deaf to Miami, Potawatomi, and Wyandot counterarguments.

Some uninitiated readers might not notice that the thematic coherence indicated in the book’s two-part organization is made possible only because of the selective subject range of the various chapters. Part 2, “European Power and Native Land,” focuses primarily on eighteenth-century Pennsylvania. Yet land had become a commodity for Chesapeake colonists in the immediate aftermath of events discussed in chapter 1 and for their counterparts in coastal New Netherland and southern New England soon thereafter. Richter is able to present land as an eighteenth-century issue only because he confines his discussion of it to Pennsylvania, which was anomalous among northeastern colonies in focusing on land so late and because the conflict over land there became entwined with the Anglo-French imperial showdown.

Richter’s use of the three terms in the title will not coincide with those of others who share his interests. While recognizing that Natives were not motivated to “trade” for profit in the European sense, he applies an anthropologist’s term, “prestige goods,” to the items they sought. To be sure, sachems and other leaders gained prestige through their exchanges, but the term does not address more sacred meanings of either wampum or what we think of as “utilitarian” objects that Natives often used in decidedly non-utilitarian ways in life and, in burials, death. Similarly, while making clear that Natives did not regard land as mere “real estate,” Richter implies that they resisted fraudulent and coerced land takings because they liked where they lived and resented being the victims of injustice. Again, his suggestion is sufficient as far as it goes, but he does not inquire into more deeply rooted Native relationships to geographic and social place as discussed by Lisa Brooks, for example, in *The Common Pot: The Recovery of Native Space in the Northeast* (2008), and other recent scholars in indigenous studies.

By “power,” Richter means political and social power as sought or exercised by Natives and Europeans alike but not Natives’ understandings of the power exercised by other-than-human forces in the universe. Even his astute discussion of the term, “Whish-shicksy” (1–3), as used by Teedyuscung, the Eastern Delaware leader, remains within the narrower frame despite European listeners’ uncertainty about its meaning. With the partial exception of the oldest chapter, “War and Culture: The Iroquois Experience,” first published in 1983, Richter does not explore those Native meanings and practices that were less comprehensible to non-Natives. These observations are intended not as a criticism of Richter’s considerable achievements, but rather to point to the parameters of his concerns.

Richter attempts to avoid the dilemmas inherent in any author's retrospective collection of works published over several decades by eschewing the model in which each essay appears in its original form, prefaced by an overly self-referential headnote. Instead, he supplies a paragraph at the beginning of the chapter endnotes summarizing the history of the piece, with acknowledgments and comments on later scholarship that raise issues and perspectives he had not foreseen, while other useful information on each chapter appears in the introduction and some of its notes. Specialists and other experienced scholars will have no difficulty ferreting out and mentally assembling these fragments, but what about undergraduates and others who may overlook citations? Richter might have improved ease of reading had he prefaced each chapter with a headnote summarizing each essay's genesis and its place in the volume as a whole. Such a format would have been especially useful in enabling readers to see each chapter both as a product of its original time of publication and its place in the author's current thinking.

Regardless of their own concerns, all those interested in the history of colonization in eastern North America, or in the methodological issues Richter raises and the comparative possibilities he introduces, will find this book indispensable. In assembling these works as a single volume, Richter has rendered an enormous service to scholars of colonial-revolutionary eastern North America and to others concerned with the colonization of indigenous peoples by expanding empires and their settlers.

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Transforming Ethnohistories: Narrative, Meaning, and Community. Edited by Sebastian Felix Braun. Afterword by Raymond J. DeMallie. Norman: University of Oklahoma Press, 2013. 316 pages. \$24.95 paper; \$32.95 electronic.

Years ago Shepard Krech penned a review article at a critical juncture in the development of ethnohistory in which he observed that ethnohistory had fragmented itself into a number of theoretical genres with overlapping ethnohistorical objectives. He rightly concluded that a blurring of disciplinary boundaries was occurring within ethnohistory, together with a broadening definition of works labeled "ethnohistorical." Since then, the scope and content of numerous scholarly works have been placed under the umbrella term "ethnohistorical." *Transforming Ethnohistories: Narrative, Meaning, and Community* is a collection of ten essays derived from a conference panel honoring the contributions of Raymond J. DeMallie at the 2009 American Society of