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cruel Indian,' yet the portrait shows him unarmed and at rest, seemingly harmless" (28). In this way, Gleason's was able to capture and express Bowlegs both as a garden-variety "savage" and a "noble savage."

Coward did not explore two fruitful paths: first, the ways in which the American press has imagined Latin America, particularly Mexico, which according to scholars has been traditionally seen as a nation of "mixed-bloods," with all the scorn that this appellation may express or imply. This is a missed rare opportunity to draw parallels with the content of, say, John Johnson's excellent *Latin America in Caricature* (1980) or, more generally, with works such as Lars Schoultz's *Beneath the United States* (1998) or Greg Grandin's *The Empire's Workshop: Latin America, the United States, and the Rise of the New Imperialism* (2007), the latter two of which tie cultural visions, as expressed in news imagery, with and to American foreign policy behavior. This decision also seems to have foreclosed the option of noting that the American press cast Indians in ways strikingly similar to ways they have been cast in Canada, for example, which raises intriguing questions about Canada's allegedly higher moral road taken toward indigenous peoples.

The second unexplored path is a question that Coward begins to steer toward, but then pulls up short. Over the past twenty-five years or so, academics have debated whether United States policy and behavior toward aboriginal peoples is better understood as "genocidal," as in David Stannard's *American Holocaust: The Conquest of the New World* (1993) or, as Gary Clayton Anderson has recently forcefully argued, "ethnic cleansing," in *Ethnic Cleansing and the Indian: The Crime That Should Haunt America* (2015). Coward, however, casts Manifest Destiny in slightly more benign terms, with results that may disappoint those who espy a longer, deeper, and more violent cultural project in play. Nevertheless, the book charts new territory, offers important new insights on a topic that deserves further examination, and opens doors to subsequent research for scholars and graduate students.

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Indigenous London: Native Travelers at the Heart of Empire. By Coll Thrush. New Haven: Yale University Press, 2016. 328 pages. \$38.00 cloth.

London is a city of hidden histories. For centuries writers have delighted in discovering or imagining Londons-within-London, from the clandestine underworlds of lasciviousness and vice of Thomas De Quincey, Henry Mayhew, and Oscar Wilde, to the speculative fiction and fantasy landscapes of J. K. Rowling's Diagon Alley and Platform 9 ¾ at King's Cross. When author Coll Thrush set out to write his history of indigenous London, he believed he was joining this well-established genre of obscure London worlds. Instead, he learned that indigenous visitors to London were not at all hidden: they were often famous, celebrated by the media or in the personal writings of Londoners of their time. "The problem of London's Indigenous history," writes Thrush,

"is an enforced silence, not the hidden-ness of past events. The people in this book, it turns out, did not need discovering. Indigenous people never do" (6).

Simultaneously personal in nature and global in ambition, Thrush weaves indigenous and urban histories together to offer us a new kind of London history, one "framed through the experience of Indigenous people who traveled there, willingly or otherwise, from places that became Canada, the United States, New Zealand, and Australia" (3). Arguing that since the sixteenth century indigenous peoples from around the globe actively engaged in the modern world, the book advances two central claims: first, "that London has been entangled with Indigenous territories, resources, knowledge, and lives from the very beginning of its experiments with colonization" (15). Thrush emphasizes that although historians have often viewed indigenous people as passive recipients of modernity, they were in fact active cocreators, shaping and influencing notions of modernity while also suffering from its ideological constructions. Likewise, London did not effortlessly and inevitably emerge as the center of a global empire. Rather, London had to learn how to dominate and control its colonial possessions over many generations. Viewing the presence of indigenous peoples in the city as part of the process of becoming an empire, Thrush seeks nothing less than to locate indigenous history at the center of our understanding of the development of British imperialism, European modernity, and the Enlightenment itself. Secondly, and more controversially, Thrush also asserts that "the urban spaces of London have been one of the grounds of settler colonialism" (15). By doing so, he aims to place indigenous engagement with the imperial metropole at the center of ongoing theorizations of settler colonialism in indigenous studies.

Divided into an introduction and six chapters that move temporally and thematically from the sixteenth century to the early twenty-first, the book deploys two different narrative forms to advance these arguments. Thrush explores what he calls "domains of entanglement": conceptual or analytical categories such as knowledge, disorder, reason, ritual, discipline, and memory, an organizing method that allows him to investigate broad fields of engagement between Londoners and indigenous visitors over centuries. In order "to refract the intimacies of encounter in a way that is not so much about academic arguments as it is about the soul of the matter" (26), the book also includes six free-verse poem "interludes" that are based on archival fragments. Focused on material objects or sites—a mirror, a debtor's petition, a pair of statues, a lost museum, a hat factory, and a notebook—these darker passages focus on the human cost of colonialism, the intimacies and pain of oppression, violence, and domination. Together, the chapters and the poems are both effective and affective, inviting the reader into more philosophical or even existential meditations upon the meaning of modernity and the diversity of the human experience while also demonstrating the multifaceted ways that indigenous peoples were the intellectual contemporaries of Londoners as they constructed the modern world together.

Knowledge, both of the colonizer and the colonized, is the first domain Thrush interrogates. Recounting the stories of early indigenous travelers to London between 1580 and 1630, he demonstrates the ways that indigenous peoples contributed to the formation of incipient imperialism by providing Londoners with a source of

empirical information about the indigenous people they sought to subjugate. But, as in all aspects of this book, the author assumes knowledge did not flow in only one direction; Thrush asks, “What did indigenous travelers think about the London they encountered?” Considering Algonquian travelers such as Pocahontas, Eiakintomino, and Matahan, he emphasizes the ways in which these visitors not only critiqued the ecology of the city—especially the mystery of how these Londoners fed themselves—but also their shock and horror at the intolerable inequality of the city.

If Londoners in the seventeenth century looked to indigenous travelers for information about their faraway colonies, Londoners in the eighteenth century looked to their guests to help them bring order to a disordered world. Visitors to London in these years encountered a world of violence, abundant alcohol, and dramatically changing gender roles. Into this world came indigenous men and women who, confronting London’s landscape of unrest, were confounded as they sought to make sense of it. Beyond the shocking violence of London’s many gin shops and brothels, indigenous travelers also confronted a city that insisted upon viewing its guests within the stark dualities of civilization and savagery, one of the strongest, most long-lasting ideologies of empire. In considering the ways in which indigenous travelers and Londoners alike sought to view the city as part of a broader trans-Atlantic world, Thrush offers us the story of a group of indigenous travelers from Labrador, Qavvik, and Tulgavigaaq, whose 1772 visit to Westminster Palace speaks powerfully to the importance of recognizing indigenous agency and rationality as well as the crushing cost of empire on indigenous communities.

The book next turns its attention toward the vast Pacific to consider the ways in which indigenous London of the nineteenth century was shaped by a series of shared rituals. Taking apart the highly ritualized nature of Victorian London, Thrush shows how these elaborate customs were understood and used by Māori and Kanaka Maoli visitors. Whether considering the highly orchestrated funeral of a Hawaiian monarch or the simple after-dinner toast of a Māori sailor in a public house, Thrush details the ways in which both Londoners and visitors sought to link unfamiliar but significant rituals. Ultimately, Thrush presents deployment of these parallel rituals to be a way of asserting indigenous sovereignty and resistance to British authority over their kingdoms.

The book concludes with a pair of chapters that consider the disciplining of bodies, especially in the display of traveling Wild West Shows or other shows such as athletic competitions, and, perhaps the most provocatively, the role of memory. Ultimately, Thrush reveals the way that even though Londoners in the twentieth century forgot (or disavowed) their empire, indigenous communities in Canada, Australia, and elsewhere still saw the metropole as the site to press claims in the so-called “postcolonial” world.

Beautifully written and deeply researched, *Indigenous London* is a tour de force of scholarship and a must-read for scholars interested in indigenous history, literary history, settler colonialism, or any field touching on the modern world. Indeed, he seeks to expand our scholarly horizons to make the indigenous world bigger. And in that, it is a stunning success.

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