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Iroquoian Archaeology and Analytic Scale. Edited by Laurie E. Miroff and Timothy D. Knapp. Knoxville: University of Tennessee Press, 2009. 328 pages. \$48.00 cloth.

This edited volume is modeled around concepts of analytic scale in the Haudenosaunee (Iroquois) archaeology of New York, Pennsylvania, and Ontario. Specifically, the editors wish to encourage a research approach that utilizes various scales of time, from momentary activities to long-range culture change, and space, from a single-fire hearth to regional and multiregional models. The authors of the ten chapters slide between scales in their considerations of this archaeology, usually before settling in to focus on either a finer or coarser scale of their own research. The approach manages to tie these chapters loosely together. Each chapter stands on its own and is ample, with space for a detailed theoretical and cultural background and the exposition of detailed data, which is not always the case in edited volumes. The price of this is some redundancy, particularly in ethnographic background. The well-taken primary point is that detailed analysis at any scale or multiple scales can break entrenched stereotypes about the Haudenosaunee and reveal previously unseen cultural variability.

The chapters are in chronological order. Christina B. Rieth discusses the inadequacies of sites as a unit of analysis and the long-standing emphasis on nucleated villages in Haudenosaunee archaeology. Her study of smaller sites like camps, hamlets, and processing stations indicates a shift after AD 900 to the floodplains and terraces of major streams in eastern New York. Douglas J. Perelli examines the archaeological correlates of gender roles and the accompanying village (female) and forest (male) domains. Using artifacts, ecofacts, and features such as hearths, he defines ritual versus domestic activities in order to postulate shifts of activities from the forest to village domain by AD 1450. Peter A. Timmons discusses Tillsonburg Village, Ontario (ca. AD 1400). This stereotype-breaking site was an unusually dispersed village with longhouses separated by twenty to fifty meters, abundant space, and apparently no concern for defense or warfare.

Laurie E. Miroff looks at local analysis of the Thomas/Luckey site in southern New York (ca. AD 1400s), a site that “does not possess traditional expected 15th century Iroquoian site characteristics” (71). Her observations that standard pottery types do not stay within their assigned time periods matches my own experience. The site’s “longhouse” does not exhibit the expected redundant artifact combinations of semi-independent nuclear families but is suggestive of a single cooperating group of families. Social organization thus may have varied considerably among the longhouses of the Haudenosaunee lands. Timothy D. Knapp follows with a study of pottery, ethnic identity, and co-occurrence of pottery types within pit and hearth features of the same site. He believes that the intermingling of pottery types from southern New York and central Pennsylvania at the site represents alliance building through intermarriage instead of the stereotyped idea of captured brides.

Tracy S. Michaud-Stutzman considers broad-based community and micro-household contexts at the Parker Farm (Cayuga) site (ca. AD 1450–1650). Her analysis results in the obvious conclusion that food was prepared and consumed within the longhouse while hunting tools are outside. Otherwise this article appears to be a reason for publishing some site data. Kathleen M. Sydoriak Allen uses a microscale approach, the analysis of one stratified trash deposit feature, in order to try and understand large regional issues. She is concerned with the meshing of time and space in different scales and their interface with the archaeological record. What were the relations between the Cayuga located on the eastern and western sides of Cayuga Lake? We are left unsure, except for the assumption that the Cayuga were unified.

William Engelbrecht discusses what he considers a Haudenosaunee preoccupation with defense. He argues that ditch and palisade systems, close longhouse spacing, and specific longhouse alignments were oriented to defense at many villages. This may be true in some regions, but the argument is undercut by several other chapters in which the authors are surprised by the absence of palisades or concerns with defense. Cayuga sites also exist where the ditches and palisades front the vertical cliffs while the level side was left open. Clan mothers have explained to me that this was to protect the children from the cliff edge.

Kimberly Williams-Shuker examines the effects of European interaction at the household level (Rogers Farm site, Cayuga, AD 1660s–1680s). It is a “bottom-up” view of a site associated with the Jesuit mission of St. René. She finds continuity in architectural principles and even Huron influence on the longhouse architecture. (The site has an ossuary that suggests a Huron presence.) The Cayuga seem to have maintained their shared social and economic obligations of longhouse organization despite demographic collapse and participation in a capitalist economy and emerging world markets.

Lastly, Kurt A. Jordan discusses an eighteenth-century Seneca village (Townley-Read site). The Mohawk model of acculturation has been superimposed on other Haudenosaunee peoples by archaeologists in order to understand the contact period, but Jordan views the Seneca as having been much more selective than the Mohawk in adopting the European lifeway. The absence of European plants and domesticated animals, beaver bones, and other indicators suggest that the Seneca had a fundamentally different contact experience than other nations, and that in general there were various levels of assimilation and resistance throughout Indian country.

Because junior scholars dominate this volume it gives us an opportunity to assess the present and near future state of Haudenosaunee archaeology. In terms of technical analysis and theoretical innovation in integrating regional, site, and microlevels of understanding, this archaeology is in fine shape. The book literally represents a flood of new archaeological data and an important bibliography of the extant literature. Also positive is the repeated emphasis on refuting the myths of emptiness and abandonment of particular regions that have been used to deny Native land rights. The presence of villages without palisades at several times and places also negates a long-standing stereotype about endemic warfare and defense in Haudenosaunee territory.

In terms of progressive approaches to collaboration, cooperation, and indigenous archaeology, however, this volume is troubling. There is careful avoidance of any mention of modern Native communities, consultation, or approval. Only one author (Timmins) cites collaborative projects as an interest in the author biographies, and I know of only one New York archaeologist here (Jordan) who communicates with Native leaders. This book has some cringers too, such as the suggestion that the matrilineal residential pattern was a response to European contact and male involvement in the beaver trade (ch. 9). Emic perspectives are sometimes discussed on the basis of how they were reported by white historians like William Fenton (ch. 7), when the works of many Native authors are available.

Site protection takes a hit in this volume. Several chapters show fairly precise maps of site locations, which would not be approved by Native leaders. One site (Rogers Farm, ch. 9) is presented as under the stewardship of the Department of Environmental Conservation. We also learn that this site has been plowed for fifty years and impacted by a road, gravel parking lot, and several farm buildings. No mention is made of conservation for any sites discussed in this volume. They are presented more or less as playgrounds for archaeologists to experiment with multiscale analysis.

For several years I have encouraged, cajoled, and begged archaeologists working in Iroquoia to contact the Haudenosaunee Standing Committee, clan mothers, and chief councils of the nation homeland where they work. New York archaeologists tend to carry on old-style business as usual because most Haudenosaunee land is dispossessed and under private ownership. The Haudenosaunee are interested in archaeology and have taken a positive approach, selectively approving excavations, particularly when it involves issues that interest them or broadens affiliation within the framework of NAGPRA-based repatriation. They also wish to correlate the archaeological record with oral histories, an issue never mentioned here. I hope that the rise of noncollaborative multiscale archaeology that emphasizes regional diversity will not harm their ongoing quests to reclaim their history and bring home their ancestors.

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Kenneth Milton Chapman: A Life Dedicated to Indian Arts and Artists. By Janet Chapman and Karen Barrie. Albuquerque: University of New Mexico Press, 2008. 344 pages. \$34.95 cloth.

This biography of Kenneth Milton Chapman (1875–1968) relates the remarkable life of a quiet, humble man who became an intrinsic part of almost every scholarly institution founded in Santa Fe during the first decades of the twentieth century. He was a founding staff member of the Museum of New Mexico, the School of American Research (now known as the School of Advanced Research), and the Laboratory of Anthropology; cofounded the Indian Arts Fund