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## REVIEWS

**The Archaeology of Native-Lived Colonialism: Challenging History in the Great Lakes.** By Neal Ferris. Tucson: University of Arizona Press, 2009. 226 pages. \$50.00 cloth.

In *The Perception of the Environment* (2000), Tim Ingold draws the reader to consider an often singular feature shared among archaeologists and indigenous peoples, “For both the archaeologist and the native dweller, the landscape tells—or rather *is*—a story, ‘a chronicle of life and dwelling.’ It enfolds the lives and times of predecessors who, over the generations, have moved around in it and played their part in its formation” (189). The problem, however, has often been the vastly different “story” that emerges from the ground up. Had *The Archaeology of Native-Lived Colonialism* been available to Ingold, he may have found in Neal Ferris’s study more agreement than disagreement between archaeology and the lived experiences of indigenous peoples.

*The Archaeology of Native-Lived Colonialism* makes several strides forward in an effort to reconstitute indigenous history and lived experience in southwestern Ontario. This is not an easy task considering that the dominant historical narrative of the peninsula (as elsewhere) focuses on the decline of indigenous presence as a racial failure and an inability to assimilate. This significant colonial narrative is based more on colonial self-importance and the need to justify encroachment, and less on actual historical analysis and archaeology. Two perfect examples of what Ferris is up against come from Victor Lauriston’s opus *Romantic Kent: The Story of a County 1626–1952* (1952), in which the indigenous narrative focuses on Francis Parkman’s *The Jesuits in North America* (1897) and a skewed reading of the 1790 McKee Treaty. Lauriston notes that the land was without history through which the Ojibwe occasionally “drifted through” (19–20). The land, which Ingold remarks is pregnant with the past, had for more than a century been subject to the ploughs, shovels, and curio cabinets of weekend archaeologists. This abortive colonial archaeology reveals much more about the newcomers than it does about actual indigenous presence. For instance, Edwin Bassett Jones observed of a nineteenth-century dig north of Lake Erie, in which he cut massive cross sections through a large burial mound, that “it was impossible to proceed without breaking them [bones]” (George T. McKeough, *Kent Historical Society, Papers and Addresses*, 1919, 15). This is the past Ferris works through with considerable measure.

The “acculturation master narratives” of the past are all notable for the lack of indigenous presence, autonomy, and self-determination. Indigenous peoples are the passive recipients of European civilization in this dominant paradigm, and they progress from an ahistoric past into a supposedly enlightened present and future, or they just *disappear* to make way for Canadian civilization (11). Ferris contends that indigenous history is a “reactive background noise to the main story of European settlement in the contact era” (12). Stripping this self-important colonial baggage is done with a particular nuance in *The Archaeology of Native-Lived Colonialism*. The resulting narrative reconstitutes indigenous history regarding what indigenous peoples continue to proclaim as their ancestors’ agency and autonomy, portrays a self-determined ecological agency, and reveals a cultural dynamism that successfully worked with and incorporated change. Each of these themes runs against the grain of the narrative of acculturation, and for that reason alone this book will be a valuable study for anyone with an interest in critiquing colonization narratives.

Ferris reconstitutes indigenous history as a lived experience and continual resistance to encroachment through an historic and archaeological analysis of three nations throughout the late-eighteenth and early-nineteenth centuries. He portrays the colonial interaction with the Ojibwe, Unami-Unalachtigo (Delaware Nation), and Haudenosaunee (Six Nations) in the southwest peninsula as a shared experience, but perhaps more importantly portrays them as a series of divergent phenomena depending on the tribes’ particular histories of engagement with the settler society in Upper Canada and America.

Rather than just “drifting through,” Ferris’s research into the Ojibwe experience along the Sydenham River reveals an indigenous presence that covered much of the southwest peninsula and connected families and communities over a broad stretch of land interconnected by various rivers, hunting grounds, and fishing grounds. He conducted the fieldwork over a number of years at the Bellamy site near present-day Dresden, Ontario. Ferris reconsiders archaeological narratives that portray a dominant vision of indigenous experience. For instance, the variety of food sources on the Sydenham site reveals a diversity that is perhaps only paralleled by the extent and range of seasonal mobility. The author notes of the common fur-trade narrative that “there is no need to invent a differing pattern suggestive of subsistence alterations to accommodate fur trade economies, when it appears readily evident that any servicing of external exchange with Europeans or other Aboriginals was met entirely within traditional harvest yields” (44–45).

Ojibwe life met the metaphoric and literal walls (that is, fences) of increased settlement in the region and a colonial administration hell-bent on opening the land to waves of immigrants in the late-eighteenth and early-nineteenth centuries. The bureaucratic solution effectively sought to limit, confine, and marginalize the Ojibwe through the reserve system wherein they could be “trained” to become farmers. The Ojibwe response was measured not so much by mutual exclusivity of agriculture over hunting but by a more inclusive approach that featured a mix of activities that included but was not limited by farming and wage labor. Ferris makes an argument for changing

continuities that focus on a shift in mobility through the colonial era. This does not equate to a surrender of traditional lifestyles, but may speak more to the adaptability of and the ability to incorporate and confront the levels of agricultural, industrial, and bureaucratic changes that defined reserve lands as segregated enclaves rather than part of much broader territories (76–78).

Ferris next considers the Delaware community at Fairfield, not too far from the Sydenham River, and the changing continuities engaged by the Unami-Unalachtigo. The journey to Fairfield on the Thames River began as a Christian settlement led by Moravian missionaries, hence the present-day name of the reserve: Moraviantown. At the end of the eighteenth century, the community eventually settled on the Thames after being pushed out of the United States. Again, the dominant narrative, primarily from the missionaries, is of a people without a land and culture whose transition to European agrarian civilization held them back from oblivion (80). Ferris takes great exception to this narrative through a study of the existing architectural records, missionary documents, and census records that recast the community as being highly dynamic. Although the missionaries policed the community through a strict moral code that forbade the inclusion of traditions, the author observes that community members often skirted the religious authority by visiting the neighboring Muncey Delaware community several miles to the east, where missionaries noted that the “heathen” ways had not died (96). Even though the missionary documents offer a progressive transition into civilization, Ferris comments that the community adapted to a mixed subsistence economy that operated outside the purview of the missionaries, and although the missionaries may have frowned on “the hunt” and other traditional activities, they certainly enjoyed the harvest (100, 105).

Ferris’s final study focuses on the shifting patterns of community and colonial encroachment on the lands of the Six Nations along the Grand River. European perception and attitudes toward the enclosure of land and the racial progression from supposedly “savage” to “civilized” underlie a bungled bureaucracy that would not recognize indigenous sovereignty within the Six Nations. The example of hunting versus agriculture is called to mind once more because any limitation on hunting rights was seen as a step in the right direction by the state. Yet the Haudenosaunee were already well-established agriculturalists (with census records showing nearly every single community member involved in farming at some level), and their attempts to maintain hunting rights, as well as sugaring and other traditional activities, only emphasize their desire to diversify rather than limit their economic and cultural activities. The archaeological and historic records go to some length to dispute the acculturation narratives. For instance, the archaeological records of a number of family homes reveal more of an inclusive welcoming of European fashion and food accessories in conjunction with traditional features, leading Ferris to conclude that “the families and individuals making up the Six Nations communities exhibited patterns of revision in response to both the constraints and opportunities the changing world offered, as had their ancestors during the centuries before the 19th-century colonial world emerged” (165–66).

Ultimately, *The Archaeology of Native-Lived Colonialism* takes direct aim at revisionist histories that treat indigenous histories and lived experiences as indigenous peoples' failure to become civilized. This trend emerges from the insidious and duplicitous means of "creeping colonization" by which indigenous communities were manufactured into forced enclaves (170). Dominant acculturation narratives emerge from this same bedrock of Eurocentric history in which the efforts of acquiring a fixed settlement are championed as being the foundation of progress. Ferris offers numerous examples that overturn the dominant acculturation narrative while revealing indigenous histories in which past traditions and livelihoods were not necessarily opposed to colonial realities, and both realities were negotiated quite successfully. The story that emerges from *The Archaeology of Native-Lived Colonialism* is foundational to understanding colonial and industrial dominion in southwestern Ontario in the late-nineteenth and twentieth centuries.

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**At Standing Rock and Wounded Knee: The Journals and Papers of Father Francis M. Craft, 1888–1890.** Edited and annotated by Thomas W. Foley. Norman: University of Oklahoma Press, 2009. 344 pages. \$45.00 cloth.

Reverend Francis M. Craft, of some Mohawk but mostly Irish descent, was a colorful, controversial Catholic missionary among the Sioux in the 1880s and 1890s. His career deserves the attention of American Indian studies for three main reasons. First, having been inducted into the Omaha Society—a former warriors' organization acquired by the Sioux in the 1860s—he attempted to modify its virtues and structure into a Catholic sodality, the St. Joseph's Society, which functioned as a step toward full conversion into Catholic life.

Second, Reverend Craft had ambitions for his Native converts. He wanted them to achieve positions of leadership in their Catholic Indian communities and condemned Catholic "race prejudice" for resisting Native religious vocations. He designed an order for Sioux women, the Congregation of American Sisters, which focused upon the person of Josephine Crowfeather, daughter of a Hunkpapa chief and reputedly the incarnation of White Buffalo Calf Woman, the Sioux culture heroine. Sister Mary Josephine (or Mother Catherine, as she was known) became the prioress of the new order before her death in 1893, but the small community—no larger than a dozen—served as teachers and nurses at the Fort Berthold Reservation for a while. Under the shadow of unproven but repeated charges of immorality—his bishop called him a "freak" but "moral"—Craft uprooted his four remaining female followers for nursing service in Cuba during the Spanish-American War. One died; the other three quit the order by 1903. Craft's debacle soured Catholic authorities for several decades on the notion of American Indian nuns. Craft abandoned the Indian ministry but not the priesthood. He tended a parish in Pennsylvania for eighteen uneventful years before his death.