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Book Review of "The Continuance—An Algonquian Peoples Seminar: Selected Research Papers 2000", edited by Shirley Dunn, 2004, New York State Education Department, Albany, New York, 144 pages, \$19.95 (paper).

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Archaeology. In *Historical Archaeology and the Study of American Culture*, ed. by Lu Ann De Cunzio and Bernard L. Herman, 1–17. Winterthur Museum and University of Tennessee Press, Knoxville.

Sherene Baugher, an Associate Professor, is the Director of the Cornell University Archaeology Program. From 1980–1990 she served as the first official City Archaeologist for the City of New York. She has excavated 18th- and 19th-century urban and rural sites and has studied ceramics in terms of consumer behavior and class issues (especially in terms of the working class and the underclass). She is also very committed to the interpretation of archaeological sites to the public and working with community groups. She co-edited a book with John Jameson, *Past Meets Present: Archaeologists Partnering with Museum Curators, Teachers, and Community Groups* (Springer 2007).

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THE CONTINUANCE—AN ALGONQUIAN PEOPLES SEMINAR: SELECTED RESEARCH PAPERS 2000, edited by Shirley Dunn, 2004, New York State Education Department, Albany, New York, 144 pages, \$19.95 (paper).

Reviewed by Julie Ann Stoltz

The experiences of Native American peoples in northeastern North America since the incursion of European colonists are a subject that several authors have covered to a greater or lesser degree. Often authors paint a picture of this region and its native inhabitants in broad brushstrokes, grouping disparate cultures into grand narratives. Also, there has often been a tendency of authors to present the history of Native Americans in this region as finite, that is, as having a fixed end-point, based on either the removal or the extinction of a particular group—the “Last of the Mohicans” narrative that has plagued contemporary Native Americans who still live in the Northeast to this day. It is refreshing, then, to find an edited volume that offers a unique look at the experiences of one particular Native

American group through a broad time period with the recognition that this history still affects the living Mohican tribal members to this day.

Shirley Dunn’s edited volume is one such work. For a short work, the book manages to cover a broad range of issues that are valued input to scholars of northeastern Native American lives. It also sets an excellent example for scholars by demonstrating the variable ways to approach the Native American past in this region—it is truly interdisciplinary.

Dunn begins the work with a self-authored introduction that succinctly relates the history of the Mohicans in New York and Connecticut. She demonstrates the complexities of the social relations and interactions amongst various villages and groups within the larger Mohican society. By situating the reader in this way, Dunn successfully outlines the history of the Mohicans, and the neighboring Wappingers, which the proceeding essays will cover in more depth—taking the reader from pre-European invasion through to the experiences of the Mohicans and Wappingers in the post-Revolution United States. The essays that compose this volume are highly diverse in the lenses through which they view the past—the authors are from career backgrounds that include archaeologists and historians, but also social counselors, teachers, administrators and archivists. Each of these authors brings a unique way to engage with the pasts of Native Americans in the Northeast that have too often been silenced by the grand-narratives of the region.

The essays that follow Dunn’s introduction are diverse in their methods and specific in their focus. As such, there are some that will appeal to a broader audience and others that are more useful to scholars who focus on the Mohican past in particular. Edward Curtin’s essay examines the population movements and settlement patterns of Native American groups in the region of the Mohicans traditional homeland. Curtin notes that in the past, local adaptations led to broad diversity amongst Native populations living in close geographic proximity. He challenges previous scholarship that discusses the region in broad narratives and argues effectively for the use of archaeological inquiry to determine the specifics of settlement patterns and population movements—an approach that Lucianne Lavin takes up directly in the following chapter and

which Timothy Binzen expands upon in a later chapter.

Another author, Jaap Jacobs, offers an in-depth introduction to Dutch sources that relate to the history of Native Americans—including descriptive and institutional sources that are available for research. He offers sage advice about the use of these sources as well as an extensive bibliography of these sources. This unique chapter has much to offer historical archaeologists in the Northeast in general.

Other authors look closely at the issue of European encroachment and Native American land tenure and loss through the archive of land deeds and sales. J. Michael Smith looks to land sale records and Moravian mission documents to delineate the location of Mohican and Munsee people in hopes of addressing questions of ethnicity and demography. Timothy Binzen takes a similar approach in looking at how Mohican people may have strategically sold some lands in order to protect other parcels—an approach that offers some important insight into Mohican agency.

The final four essays in the book each offer unique approaches to considering Mohican experiences in the 18th and early-19th century. Shirley Dunn's article addresses that Mohican village at Shekomeko, using Moravian mission documents to detail some of the intricacies and tensions of cultural collision—this is a fairly rich and well-written history. Dunn manages to tease out some of the different ways that Mohicans at Shekomeko encountered and engaged with European colonists with differing agendas—from missionaries to merchants.

Richard Walling looks at the contribution of Mohican and other Native Americans from the Northeast in the American Revolution. Here, Walling looks at military archives and records as well as personal letters between military officials to detail the rise and fall of George Washington's Indian Corps in 1778. In covering this topic, Walling makes an important contribution by examining a part of the past that is not well covered in research literature.

Warren F. Broderick also makes a unique contribution in relating the tale of "Ben Pie." Here, Broderick briefly examines 19th-century fictional writings on Native Americans, noting that it is mostly fallacious tales with little to no

literary merit. However, one tale, that of "Ben Pie" (which is appended), may be a somewhat factual tale. Broderick then relates the potential truths of the tale and offers insight into Native American and colonial histories as well as local scenery. The essay and tale are a highly enjoyable read.

The final chapter in the book by Denis Foley relates the Mohican experience with alcohol, from the early-17th century into the 19th century. Foley notes how alcohol began as a social experience between Native Americans and European traders, but soon became a form of ritual, currency, and eventually a means of coercion in attaining Native American submission to land encroachment. This somewhat tragic tale offers a nuanced take on the experiences of Mohicans with alcohol in that Foley proposes that alcohol, like disease and colonial land-encroachment, contributed to the Mohican diaspora.

In all, the articles in this volume allow for an important and nuanced look at the Mohican past—but also offer new methods in considering the pasts of other Native American peoples as well. Some of the articles may prove more useful than others to the broader audience of researchers who do not focus on the Mohican experiences, but each article is well written and informative. My only complaint is that the essays in the volume focus temporally on the Mohican past up to the early-19th century. With a title that focuses on "continuance" it would have been nice to see more of a connection between that past and the Mohican present. Overall, though, it is exciting to see a volume such as this that is focused on an in depth exploration of a northeastern Native American peoples past—and hopefully present. As this is the first volume in a proposed series, I look forward to its "continuance."

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