



THE NEWBERRY

NCAIS Summer Institute, July 16 – August 10, 2012

Research Abstracts

“Coming to Terms with Slavery and Captivity in the Rocky Mountain West, 1694-1877”

Happy Avery, *Montana University*

My research here has served to develop a conceptual framework for my larger dissertation, a comparative study of slavery and captivity between the northern and southern Rocky Mountain West. I have built a base of knowledge regarding indigenous and non-Indigenous forms of engagement with captivity and slavery while addressing the problem of terminology common in both primary source material as well as the contemporary scholarship coming out of other regions. I have looked at treaties, trappers and traders accounts, missionary reports, captivity narratives, ethnographic field notes, and personal papers of military personnel to establish working definitions of captivity and slavery that reflects the complex nature of these widespread practices.

“Memory and Meaning of the Sullivan Campaign Centennial of 1879”

Dean Bruno, *Vanderbilt University*

The Sullivan Campaign of 1779 was observed by centennial ceremonies and speeches at the Newtown Battlefield (near Elmira), and other locations throughout upstate New York. More than 50,000 people attended the events, including governors, high ranking military officers, and business leaders. During his keynote address, William Tecumseh Sherman framed the Sullivan Campaign as a contest between barbarism and civilization, and drew similar parallels with the Civil War. Local and state histories of the centennial events ignored native peoples and their claims of belonging to the land, and promoted the myth of the vanishing Indian. However, the performance at the centennial events by a Seneca brass band from the Cattaraugus Reservation suggests that other voices had a story to tell.

“Encounters on the Westcoast of Vancouver Island”

Denise Nicole Green, *University of British Columbia*

My research at the Newberry explores the generative nature of encounter, in particular, how places, materials, and bodies are produced through moments of interaction. The concept of encounter is a way of thinking about how two forces—whether people, phenomena, objects, or expressive culture—come together in time, space and friction to produce new senses of place. I look to frictional encounters between Nuu-chah-nulth people and supernatural phenomena, early traders, settlers, emerging and retracting industrial resource economies, political struggles over resource and land rights, material culture and ceremonial practices to examine how interfaces produce diverse—and at times divergent—places and perceptions of belonging on the Westcoast of Vancouver Island.

“Exercising Agency in Canadian Federalism: How promoting the relationship between First Nations and Provincial Governments can enhance Indigenous autonomy”

Emily Grafton, *University of Manitoba*

An analysis of the establishment of the the British North America Act of 1867 (BNA Act) demonstrates how colonialism has shaped the Canadian national narrative of federalism in order to restrict First Nations’ autonomy. While the Royal Proclamation of 1763 cements the political standing of First Nations peoples as a sovereign nation of equitable status alongside the Dominion’s English and French counterparts, this autonomy dissipates through the proceeding nation-state formation. The Dominion of Canada’s colonial motivations of land acquisition and assimilation become apparent throughout the process of establishing the BNA Act, as is evidenced by the dissipating autonomy of Indigenous peoples in the BNA Act’s corresponding constitutional debates and its establishment of federalism’s division of powers. This has created a colonial, national narrative that has narrowed the discourse of jurisdictional responsibility of provincial governments to First Nations. Does this historically colonial, national narrative continue to inform contemporary First Nations and provincial governments political relationships? If so, can this narrative be destabilized to allow for a decolonization of the national narrative that promotes the relationship between provincial governments and First Nations peoples while simultaneously enhancing the autonomy of First Nations peoples?

“Inawemaagen and Meyaagizid (Relatives and Strangers): The Effects of Reservationization on Ojibwe Peoplehood”

Margaret Huettl, *University of Nevada, Las Vegas*

This essay considers how the nineteenth-century colonial project of confining Indigenous people to a reserve or reservation affected the Ojibwes’ sense of peoplehood. By peoplehood, I mean the shared language, land, sacred history, and ceremonial cycles that differentiate the Ojibwe from other peoples, an identity that persists despite the division of Ojibweg into more than two dozen reserves and reservations in the United States and Canada. An underlying sense of peoplehood provided the framework for the political, social, cultural, and economic systems that united Anishinaabeg in their Great Lakes homelands. U.S. and Canadian policy often directly targeted expressions of peoplehood, but the Ojibwe continued to articulate their peoplehood on reservations and reserves through 1890 and the onset of allotment in the United States and the formation of reserves in Canada.

“Production of local history in the suburbs of Minneapolis and St. Paul, Minnesota”

Kasey Keeler, *University of Minnesota*

Through the use of county histories from the late nineteenth through early twentieth century, my research at the Newberry centered on the production of local history in the suburbs of Minneapolis and St. Paul, Minnesota. Of the five Twin Cities metropolitan area county histories I examined, four were written by a Presbyterian minister, the other by a local resident. Each of these local histories reveal how place has been thought about, talked about, remembered, and celebrated over time, specifically in regards to Indian people who have and continue to live in these locations. Interestingly, each county/local history discussed specific cities within the county that today are most commonly thought of as predominately white suburbs developing out of the post-World War II prosperity boom. My research insists on reframing the inherent Indianness of present day suburbs in discussions, remembering, and celebrations.

“The Quiet(ing) of the Land: Memory and Place-making among Anabaptists in the Great Lakes, 1800-1900”

Devon Miller, *Michigan State University*

Narratives produced by Anabaptist communities of their settlement in the Great Lakes Region during the nineteenth century have typically focused on the establishment of their own communities in the places they settled. Except for obligatory mentions of the last, lone Indian, which has the effect of quieting the presence of Indians in places, Anabaptist narratives have failed to acknowledge the Indians who continued to inhabit the places they settled. This research relies on phenomenological methods in examining traditional archives, oral traditions, and landscapes as archives, in which historical landscapes are re-imagined to allow for oblique narratives to emerge. Studies of historical anthropology such as this, which highlight the “motivations, intentions, and imaginings” (Comaroff and Comaroff 1991) of particular non-Indian communities, are necessary to fully explore the colonial processes at work in early North America.

“Archives and Riverbanks: Sites of Gathering and Sites of Knowledge”

Ashley Elizabeth Smith, *Cornell University*

In this paper I ask: how do we imagine a place-based history from the “non-place” of the archive? I argue that this question comes from a taken-for-granted assumption that “Western” knowledge is produced outside of the everyday. I suggest that this assumption is part of the ongoing colonial legacy of erasure and dispossession of Indigenous peoples and knowledge in which the archive is implicated. I focus on Indian/settler relations in Maine’s Kennebec River Valley in the early 1700s and local histories written about these relations in the 1800s to explore how historical knowledge is produced within everyday negotiations of networks of relations. I use this idea of networks of relations to suggest that the archive a place that is embedded within these networks and therefore not wholly antithetical to indigenous knowledge.

A Body Allotted, a Life Erased: “Scarlet House of Santee Agency, Knox County, Nebraska”

Taylor Spence, *Yale University*

With this research, I tried to open up a range of possibilities for the existence of a Dakota woman named Scarlet House who purportedly lived and died on the Northern Great Plains in the late 1860s and early 1870s. The Episcopal Church named her in a sex scandal, and used her name to destroy one of its missionaries whom it believed to be immoral. Yet it never gave Scarlet House the chance to tell her story. I used the Newberry's unparalleled Indigenous history sources, language materials, oral histories, anthropological and ethnographic studies, and the census to tell a range of possible stories about Scarlet House.

“Swamped Territory: Narratives of Florida and the Seminole Wars”

Katie Walkiewicz, *University of Illinois Urbana-Champaign*

This paper unpacks why Florida was such a strong symbol for the United States throughout the antebellum period, particularly during the Second Seminole War (1835-42). Looking at U.S. responses to Florida territory, the years preceding statehood, and the desire present in U.S. popular culture to “make” Florida what it wanted to be—a paradise that would openly invite the warm embrace of manifest destiny and U.S. empire—tell us a great deal about the ability of Native people to challenge this assertion and, in the case of Florida, challenge the possibility of a clean or final geographic and cultural imperial

territorialization. Instead, like the murkiness of the Florida swamps, the space and the people continually resisted the boundaries of the U.S. map.

Comparing Chicago and Milwaukee Indian Communities: “Staying” versus “Living”

Renee Jean Zakhar, *University of Wisconsin - Milwaukee*

There are geographical, historical, and cultural differences between urban Indian communities. Although nearly 80% of Indian people now live off-reservation very little is known about the differences that exist in individual places. In this essay I use oral history and participant observation to extract common themes to help me understand the history of being Indian in Chicago. The focus is Chicago but some early comparisons between the two cities are offered. I found that leadership in particular has been challenging in Chicago due to the incredibly large number of tribes represented in one place. Compared to Milwaukee, most of Chicago’s organizations or initiatives have been, until recently, founded by non-Indian people, or initiated by the BIA.