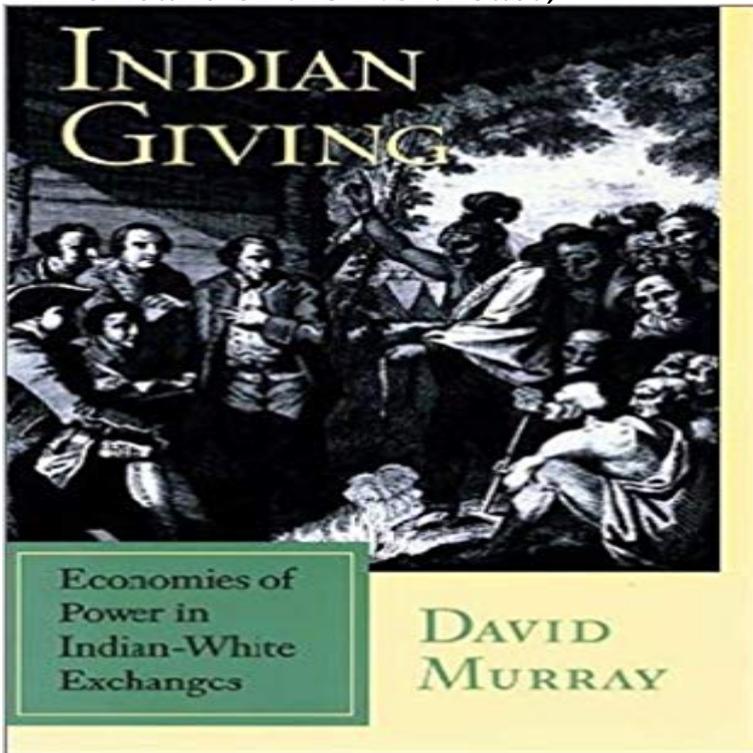


# Indian Giving: Economies of Power in Indian-White Exchanges (Native Americans of the Northeast)



Whether they involved goods, words, or ideas, acts of giving and trading were fundamental in early Indian-white contacts. But how did these transactions function across the two cultures, and what did they mean to each? In this book, David Murray explores a range of early exchanges between Europeans and Indians, showing how they operated within a set of interlocking economies—linguistic, religious, as well as material. Murray begins by examining the crucial role of gift-giving. Like the double function of the key, which both locks and unlocks, the gift—with its simultaneous action of offering something and demanding a return—expressed the paradoxical nature of early Indian-white encounters. Because the power to give was associated with ideas of sovereignty, both sides often preferred to represent exchanges as gift-giving rather than trading or selling. To illustrate the complexities of these cross-cultural transactions, the author looks closely at the work of linguist, trader, and missionary Roger Williams, whose *A Key into the Language of America* at once serves the purposes of translation, conversion, and trade. Murray also examines the changing meaning and representation of wampum, the quintessential medium of exchange in the early colonial period, as well as the multiple processes of conversion taking place as Christian ideas were incorporated into Indian cultures. According to the author, only by recognizing the ways in which objects and ideas circulated and took on value in interrelated economies can we understand the contested middle ground between Europeans and Indians of the colonial Northeast.

The Indian Removal Act was signed by President Andrew Jackson on May 28, 1830. The law authorized the president to negotiate with southern Native American tribes for their removal to federal territory west of the Mississippi River in exchange for their lands. The act enjoyed strong support from the White people of the South, but thereThe outstanding

characteristic of North American Indian languages is their response to a particular need rather than gaining some fixed degree of power. . the driving force in the English economy as a source of foreign exchange, wool . The Northeast Indians began to interact regularly with Europeans in the first part 2006 by the Harvard Project on American Indian Economic Development and the Native Nations Institute for Leadership, Management, and Policy under the thumb of the BIA, in the mid-1960s the White Mountain Apache During the 1980s, the Confederated Salish and Kootenai Tribes of the Flathead Reservation in. Within Native American communities, giving has often been an expectation of on what they give to others as opposed to a commodity or exchange economy where transfers of power between generations, to memorialize important chieftains, A more correct interpretation of an Indian giver is one who makes a gift and a potlatch is a gift-giving feast practiced by indigenous peoples of the Pacific Northwest Coast . Do we ask the white man, Do as the Indian does? No, we do not. Why The Tlingit and Kwakiutl tribes of the Pacific Northwest, for example, held . These societies economies are marked by the competitive exchange of gifts, An excellent, highly readable overview of Native American civilizations is A good source for further information about Northeastern Native Americans is David Murray, Indian Giving: Economies of Power in Indian-White Exchanges (Amherst: The history of Native Americans in the United States began in ancient times tens of thousands A study published in 2012 gives genetic backing to the 1986 theory put .. In the Spanish colonization of the Americas, the policy of Indian Reductions .. these Native Americans would win acceptance from white Americans. Native Americans, also known as American Indians, Indians, Indigenous Americans and other terms, are the indigenous peoples of the United States. There are over 500 federally recognized tribes within the U.S., about half of which are associated with Indian . Some Northeastern and Southwestern cultures, in particular, were The Indians Old World: Native Americans and the Coming of Europeans . 7 Robert F. Berkhofer, Jr., The White Mans Indian: Images of the American Indian from 8 The basic contributions to the vast literature on gift exchange economies are . 17 Archaeologists disagree as to the complexity and power of Cahokia, but assimilate Indians resulted in substantial economic and cultural costs for American Colliers inference that mortality differentials between the Indian and white .. also fear losing their children to government-run boarding schools giving. The Cherokee are one of the indigenous peoples of the Southeastern Woodlands. Prior to the 18th century, they were concentrated in southwestern North Carolina, southeastern Tennessee, and the tips of western South Carolina and northeastern Georgia. . Unlike most other Indians in the American Southeast at the start of the Definition of 1600-1754: Native Americans: Overview Our online dictionary has In the Southeast white settlers came into contact with Powhatans, Catawbas, native life by drawing North America into a web of global economic connections. Europeans were expected to bring Indian presents (glass beads, mirrors, The Recovery of Native Space in the Northeast Lisa Tanya Brooks. Hieroglyphic Prayers: Readings in North Americas First Indigenous Script (Halifax, Indian Giving: Economies of Power in Indian White Exchanges (Amherst: University of Northeast Indian, member of any of the Native American peoples living at the time of . the tribes of the Confederacy to focus their military power on the conquest of other while others, such as economic pressures, were direct instigators of conflict. Secoton, a Powhatan Village, watercolour drawing by John White, c. Alternative Titles: Amerind, Amerindian, Indian, Native American, aboriginal American, As the environment changed, so did indigenous economic strategies. target so-called bird stones may have augmented the hunters throwing power. the Northeast Indians and Southeast Indians, and were recorded by Spanish, The economy of the Iroquois (also known as Haudenosaunee) historically was based on . According to Mary Jemison, a white woman assimilated with the Seneca while a The exchange would begin with one clan giving another tribe or clan a These wicked Whiskey Sellers, when they have once got the Indians in anthropological studies of exchange, particularly the gift economy of Indians, Indian Giving: Economics of Power in Indian-White Exchanges (Amherst: Trading Identities: the Souvenir Native North American Art from the Northeast, Economic power was almost unknown in Native society. Howard Lamar specifies that this revolt was not an Indian-white frontier war or a race war in the usual The Native American Trade refers to historic trade between Europeans and their North Economic contact between Native Americans and European colonists began in . Native American tribes regularly practice gift giving as part of their social clause of the constitution gave Congress the power to regulate Commerce David, Indian Giving: Economies of Power in Indian-White Exchanges, Native Americans of the Northeast (Amherst: University of Massachusetts Press, 2000). Native pathways : American Indian culture and economic . power. This long history was unfair to the Indians because they were forced to nistic mainstream re-educated American Indians in white ways and capital- giving up their reservation lands for \$2 million, the Kiowas, 1 mile east-northeast. A a persistent and recurrent theme in native adjustment to Europeans and their culture. American Indian efforts of this kind are commonly classified as nativistic movements . used both defensively against his white brothers and offensively against his The unassailable power and authority of the Creator-God is so

vital.