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Revolutionary Negotiations: Indians, Empires, and Diplomats in the Founding of America. By Leonard J. Sadosky.

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anthropologists, and geneticists estimate that the peopling of the Americas occurred between fifteen thousand to seventeen thousand years ago.

Considered *en totale*, Jefferson raises some compelling themes within this text. However, the accuracy and thoroughness of his research will leave the serious scholar with a decidedly unquenched thirst. Based on the reification of historical representations of Native peoples, the marginal integration of contemporary Native perspectives, and the presence of anthropological and historical inaccuracies, I would recommend that students and scholars of the anthropology of religion, comparative religions, and specialists in Native American studies, indigenous studies, and history use this text with care.

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**Revolutionary Negotiations: Indians, Empires, and Diplomats in the Founding of America.** By Leonard J. Sadosky. Charlottesville: University of Virginia Press, 2009. 275 pages. \$40.00 cloth.

Leonard J. Sadosky's book, *Revolutionary Negotiations: Indians, Empires, and Diplomats in the Founding of America*, is not a conventional narrative of US and Native American diplomatic history. It contains few detailed descriptions of negotiations and doesn't review, except in the most cursory manner, the contents of various treaties. Nonetheless, is an important work for those who seek to understand the intellectual and political foundation of the federal government vis-à-vis its relations with European nations and with American Indians.

*Revolutionary Negotiations* traces cross-cultural relations that began with alliances based on parity between colonial officials and American Indian leaders. The practices that kept these relationships intact deteriorated as the United States gained its independence and then coalesced into a federal state. Ironically, as the infant republic sought admission into the "family of nations," it denied Native communities the status as equals, either as foreign entities or as members of the confederation of states.

Sadosky's argument hinges on the idea that between 1648 and 1830, three distinct diplomatic systems were at play in North America: the borderlands, the Westphalian, and the Philadelphian subset of the Westphalian system. For the first of these, the borderland's system, Sadosky draws upon Richard White's concept of a "middle ground" in which neither American Indians nor colonial Europeans possessed sufficient power to enforce their wills upon one another. By beginning his book with Sir Alexander Cuming's unauthorized

1730 embassy to the Cherokees, Sadosky demonstrates that the porous nature of the borderlands permitted multiple sovereignties to cooperate, often due to the offices of those with dubious credentials. In this manner, the British were able to create alliances with Native peoples that were vital to the defense of the empire.

The Westphalian system took its name from the 1648 treaty that ended the Thirty Years War by which European powers adopted modern diplomatic practices. These included the protected status of ambassadors and the fact that sovereign nations were entitled to certain considerations as equal members of a “family of nations.” During the early days of the American Revolution, the leaders of the Thirteen Colonies realized the value of the Westphalian system for the preservation of overseas commerce. Once they declared independence, these thirteen states had an even greater need to join the family of nations. France and other Old World nations instituted formal relations with the United States more as a means to oppose British hegemony than to support the breakaway republic. Such motives became apparent when the United States was unable to conduct trade on decent terms with powers that did not take the new nation seriously.

The Philadelphian system was a subtype of the Westphalian system. It began with the loose confederation of states during the Revolution, but after the war it was too weak to treat effectively with other nations. Sadosky argues that the need to deal with other nations impelled the Constitution’s framers to concentrate the responsibility for foreign affairs in the executive branch. They also removed the power to treat with American Indian polities from the individual states. The Washington administration returned to a modified form of borderlands diplomacy when it negotiated with Native Americans as foreign nations.

Although the Constitution provided for a stable foreign policy, the concentration of power in the federal government irked Jeffersonian Republicans. When they gained office, the Republicans instituted a policy of westward expansion that would soon impinge upon Native Americans. The Jeffersonians also returned some autonomy to state and territorial governments that tended to portray American Indians as “uncivilized” and therefore unworthy of social or legal rights. “American federalism gave land-hungry white settlers access to levers of power British imperialism never did or could have” (213). The leaders of the new western states considered the Indians “tenants at will” who might not require compensation upon eviction.

The War of 1812 reconfirmed the membership of the United States in the Westphalian system. The negotiations that ended the “Second American War of Independence,” however, specifically denied American Indian polities

inclusion in that system. From that time on, Britain ignored the fate of its indigenous former allies as part of the domestic affairs of the United States.

The book ends as it began, with the Cherokees. Confronted with encroachment of the Georgia state government during the 1820s, that nation sued to force the United States to honor its treaty commitments. The case went to the Supreme Court as *Worcester versus Georgia*. Chief Justice John Marshall, a Washington appointee, agreed that the Cherokees had some standing before the law, but not as members of the Westphalian system. Nor were they part of the Philadelphian federal system; the state of Georgia ignored the moderate rights enunciated in Marshall's decision and quickly overran Cherokee lands.

*Revolutionary Negotiations* is a superior study of the political philosophy behind the US government's treatment of American Indian communities. Nevertheless, it defies easy categorization within the historiography of Native America. It is not a straightforward narrative, and although it contains a good deal of derivative material, it is more than a mere synthesis of others' work. Defining its readership is also a bit problematic. On one hand, it makes several important contributions to the field that most audiences can appreciate. Perhaps the most important one is the manner in which Sadosky demonstrates the poverty of Marshall's decision. Despite the ruling's importance as a legal precedence, it severely limited Native communities' political autonomy by denying their ability to treat with the United States as equals. On the other hand, it contains several complex arguments. Despite the fact that Sadosky deploys them in a clear and concise manner, some of his concepts might prove daunting to newcomers to the field, especially because he does not provide much background material on American Indians. Nonetheless, his synthesis of primary and secondary sources and fresh approach to the formation of American federalism makes *Revolutionary Negotiations* a valuable text for advanced students of both Native American history and law and the history of the Early Republic.

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**A River Apart: The Pottery of Cochiti and Santo Domingo Pueblos.** Edited by Valerie K. Verzuh. Santa Fe: Museum of New Mexico Press, 2008. 192 pages. \$45.00 cloth.

More than a coffee-table book, this is a beautifully illustrated aesthetic and theoretical ethnohistorical study of Cochiti and Santo Domingo (Kewa) Pueblos' pottery holdings in the Museum of Indian Arts and Culture (MIAC)