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dents a taste of Rosier's work can direct their students to two articles Rosier has published that cover the same themes in a way that is more accessible to the non-specialist. In summary, this innovative book deserves a prominent place on the scholar's shelf. It advances significantly our understanding of a well-documented, but as yet poorly understood era in US Indian history.

Theodore Binnema

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Roanoke and Wampum: Topics in Native American Heritage and Literatures.

By Ron Welburn. New York: Peter Lang, 2001. 255 pages. \$29.95 paper.

It is typically the reviewer's lot to dig through a dozen numbing tracts in order to find a gem. Fortunately for me, Ron Welburn's *Roanoke and Wampum* was the first volume in my current pile. The book, consisting of thirteen exceedingly well-crafted essays using as a lens the frequently ignored literary and cultural terrain of that portion of Native North America situated east of the Mississippi, explores such topics as indigenous identity and continuity, literary theory, and the reclamation of historical reality. It is quite simply excellent in every respect, adding up to one of the better reads I've experienced in the past couple of years.

My personal favorite is a short chapter entitled "Who Are the Southeastern Blackfoot?" (pp. 9–24) in which the author thoroughly debunks the common misperception that persons of Afro-Indian descent, who describe themselves in this fashion, are erroneously (or falsely) asserting a genealogical connection to the Blackfeet Nation of present-day Montana and Alberta (i.e., the Blackfeet, Piegans, and Bloods). Rather, as Welburn argues on the basis of a number of historical, anthropological, and linguistic markers, they are acknowledging their affinity to—by way of descent from—the Saponi, a supposedly extinct eastern Sioux people related to, but by no means interchangeable with, the western Sisasapa ("Blackfoot" or "Black Moccasin") Band of Lakota.

Another very good effort concerning red/black history and resulting issues of identity is "The Other Middle Passage: The Bermuda-Barbados Trade in Native American Slaves" (pp. 25–32), a rather dense little piece which fills in some of the gaps left by, and might thus best be read in conjunction with, Jack Forbes's groundbreaking *Africans and Native Americans: The Language of Race and the Evolution of Red-Black Peoples* (University of Illinois Press, 1993). The same might be said, albeit in a somewhat different sense, with respect to Alan Gally's recent study, *The Indian Slave Trade* (Yale University Press, 2002).

Very nearly as rewarding as the "Blackfoot" chapter, in my estimation, is "Amherst and the Indians: Then and Today" (pp. 35–50), in which Welburn painstakingly excavates the chronology—thus dispelling whatever ambiguities remained about who did what to whom and when—regarding Lord Jeffrey Amherst's notorious 1763 instruction that his subordinates distribute smallpox-infected blankets among the Indians of the Ohio River Valley. The appropriate conclusions are drawn with respect to the implications of Amherst's contemporary status as a revered figure throughout the northeast, his name bestowed

upon everything from cities, towns, and parks to institutions of higher education. If there is a quibble to be had with the author's treatment of this matter, it is in his depiction of Lord Jeffrey as engaging in "germ warfare" (pp. 35–7, 39) when, in fact, any policy explicitly intended to bring about the "extirpation" of a *race* must, by even the most restrictive definition, be considered genocidal (war and genocide are not synonyms, and should not be conflated).

Shifting to another front, Welburn makes a solid contribution in an essay entitled "Native American Literature Studies: Postcoloniality?/Resistance/Ecocriticism?" (pp. 109–40) to rebutting the notion that faddish constructions like "postcoloniality" might be in any way properly or productively applied to active colonial contexts like North America. Here, one wishes he had been clearer in delineating the distinctions between, as well as the commonalities uniting, the so-called classic, internal, and settler state modes of colonialism; reference to foundational works like Antonio Gramsci's "The Southern Question" (in *The Modern Prince and Other Writings*, International Publishers, 1957, pp. 28–51) and Michael Hector's *Internal Colonialism* (University of California Press, 1975) would have been helpful. Still, the essay offers compelling insights about the necessity of refusing the settler society's self-serving terminological and conceptual foreclosure upon the fact that the decolonization of Native North America remains an issue of paramount importance.

While I confess to being for the most part less interested in the chapters devoted to explicating the significance of particular American Indian authors and cultural figures, these too have much to commend them. Whether it is in retrieving the enigmatic Native actor known as X-Brands from Trotsky's proverbial "dustbin of history" ("A Good Word About X-Brands's Discourses in Sign," pp. 3–8) or accomplishing the same for the Appalachian writer Mildred Haun's observations on mixed-bloodedness ("*Hawk's Done Gone*: Mildred Haun's Vanishing Melungeons," pp. 167–83) as well as the remarkable Chippewa short prose writer Thomas S. Whitecloud's "Blue Winds Dancing" ("Going Home with Thomas Whitecloud," pp. 223–7), the quality of Welburn's accomplishment is substantial.

In this vein, though more topically, I found myself especially appreciative of his astute handling of contemporary Cherokee novelist Robert Conley ("The Indigenous Fiction of Joseph Bruchac and Robert J. Conley," pp. 187–222), lifting Conley from the bracket of being merely a writer of "young people's literature" to which he's been too long and unfairly consigned, and presenting him as what he actually is: a principal medium through which his people's oral tradition is transformed into print (relatedly, see Welburn's "Life/Oral History Method: Three Nineteenth-Century Native American Prototypes," pp. 141–66). My only complaint, if it may be called such, is that Welburn failed to mention Cherokee painter Murv Jacobs, whose graphic work has sometimes accompanied Conley's texts. All in all, I doubt that there's been a better or more useful collection of essays recently published than *Roanoke and Wampum*. It follows that I highly recommend it to anyone interested in the nuances of American Indian history and literary criticism.

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Southern Indians and Anthropologists: Culture, Politics, and Identity. Edited by Lisa J. Lefler and Frederic W. Gleach. Athens: University of Georgia Press, 2002. 151 pages. \$40.00 cloth, \$20.00 paper.

By the late 1960s many people both in and out of Indian country, spurred in part by nearly a decade of heightened social awareness, challenged American anthropologists to reevaluate the motivations, methods, causes, and effects of their work among Native peoples. Three decades later anthropologists, including archaeologists and ethnohistorians, continue to grapple with many of the same questions posed to their disciplines years earlier—whose research is being conducted? How has research on Indian groups traditionally been carried out? Is the Native perspective represented? Is it even considered? Who beside the researcher might benefit from this work? Can Indian communities and academics work collaboratively to achieve certain goals?

Created out of a scholarly symposium in which these and many other questions were applied and discussed, this edited volume is a compilation of eleven essays on topics concerning a broad interpretation of southeastern Indian cultures, representing areas of study in sociocultural anthropology, linguistics, archaeology, and, although not mentioned, ethnohistory. The book's primary purpose, its two editors state, is not to replace earlier efforts by academics discussing these same issues, but instead to supplement this current dialogue with examples of ongoing collaborative work between Indian communities and anthropologists.

Several of the book's essays deserve further discussion. On the subject of archaeology, author Brett Riggs provides a personal account of his own archaeological work among the Eastern Band of Cherokee Indians. In it he highlights the development of a current tribal policy concerning historical and cultural preservation, noting that "during these episodes, relations between archaeologists and the native community have ranged from open confrontation to active partnership;" however, "[N]ative and archaeological communities are gradually building rules of engagement that accommodate the interests of both groups" (p. 19). Although Riggs recounts initially being met with mistrust by some Indians until this point, through his own efforts and those of interested tribal members, he was able to serve both his needs and those of the community, simultaneously rehabilitating archaeologists' images among Native peoples. More interesting, perhaps, is Riggs' discussion of conflicting principles regarding the development of tribal lands between what he calls "tribal preservationists" and "development-minded" tribal members. Here Riggs is careful not to succumb to the old habit of labeling these two factions as traditionalists and non-traditionalists, but rather suggesting that among the Eastern Band of Cherokee Indians, as is certainly the case with other tribes, not all development-minded Indians are necessarily non-traditionalists.

In another study employing traditional ethnographic methodologies Betty J. Duggan points to the unique attributes of the Duck Town Cherokees of southeastern Tennessee based, in part, upon the continuity of certain cul-