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Mapping the Mississippian Shatter Zone: The Colonial Indian Slave Trade and Regional Instability in the American South. Edited by Robbie Ethridge and Sheri M. Shuck-Hall.

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of minerals, timber, and water with minimal tribal input; noncompliance of treaty provisions, including failure to provide adequate education and health services on reservations; and, perhaps most disruptive of all, the break-up and sale of tribal estates prior to 1934.

These semantics aside, this is a book that all major libraries will want to add to collections, a different and broader perspective than any prior interpretation of the Nez Perce's most important unifying event in their modern history. West could have made an even larger contribution had he added a chapter on the modern meaning of the conflict since the return of the prisoners of war to the Northwest in 1885. A half-century after Bear's Paw, Yellow Wolf returned to the battlefields with McWhorter to make sure the sacred grounds where Nez Perce men, women, and children died would not be forgotten. Beginning in 1975, the Nez Perce tribe of Idaho has commemorated the war each summer with the Chief Joseph and Warriors Memorial Powwow, held on the weekend nearest June 17, when the United States attacked Nez Perce families for the first time. Invisible to non-Nez Perce in the late twentieth century, but now open to an ever-growing compassionate public, Seven Drum Religion and traditional pipe ceremonies are held at all major battle sites. To the Nimiipuu, the "last Indian war" never ended, a point all readers of this fine book should consider as a perspective much broader than the author's keen analysis of the era of the "Greater Reconstruction."

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**Mapping the Mississippian Shatter Zone: The Colonial Indian Slave Trade and Regional Instability in the American South.** Edited by Robbie Ethridge and Sheri M. Shuck-Hall. Lincoln and London: University of Nebraska Press, 2009. 536 pages. \$35.00 paper.

In recent years, scholars have been reevaluating the collapse of the Mississippian world of the seventeenth-century American South. During the Mississippian period (900–1700), large chiefdoms, governed by elite lineages and dependent on corn agriculture, dominated the region. Inhabitants of these chiefdoms built earth mounds and lived in large towns, such as Cahokia, which at its peak numbered more than twenty thousand. After contact with Europeans, however, this world collapsed. By the mid-1700s, there was a new geopolitical landscape in the indigenous South.

In *Mapping the Mississippian Shatter Zone*, several anthropologists, archaeologists, and historians draw upon their own work and the work of others to reexamine the collapse of the Mississippian world and the emergence of a new Native South. In an excellent introduction that concisely sets the stage for the following chapters, Ethridge claims that "the goal of this book is to begin to reconstruct and explain the collapse of the Mississippian world and the transformation of the Southern Native societies that occurred between roughly 1540 and 1730" (1). According to the authors, several factors led

to this collapse. The introduction of European diseases decimated Native populations lacking immunities to smallpox, influenza, and plague. In the late twentieth century, scholars emphasized disease as the primary cause of the destruction of the Mississippian world. But, according to authors in this volume, widespread epidemics, though certainly a factor, do not fully explain the destruction of the Mississippian world. Warfare also contributed to this collapse, as did the incorporation of southern indigenous societies into an expanding capitalistic world economy introduced by European settlers. Finally, according to several authors in this collection, the growth of an Indian slave trade in the South had a major impact on the collapse of the Mississippian culture.

This volume, however, does more than simply offer essays explaining the transformation of the indigenous cultures of the South. Rather, it presents an ideological framework for integrating this collapse and reformation into wider colonial and international events. Ethridge argues that “if we are to comprehensively understand the full transformation of the Mississippian world, we need an interpretive framework against which each instance of collapse and reformation can be placed” (2). The editors title their framework the *Mississippian Shatter Zone*, which they define as a specific region of instability from the sixteenth to the eighteenth century created by the internal instabilities of the Mississippian world and the inability of Native Americans to be able to withstand European invasion, settlement, and colonization.

A major contribution of this collection of essays is the significance placed on the Indian slave trade in explaining the transformation of southern Native American societies in the 1600s and 1700s. Unfortunately, most scholars have traditionally underestimated the impact of Indian slavery. But in recent work, such as Alan Galloway’s *The Indian Slave Trade: The Rise of the English Empire in the American South, 1670–1717* (2002), some scholars are beginning to shed light on this neglected area. Several authors in this volume, including Eric Bowne, William A. Fox, Maureen Meyers, and John E. Worth, offer essays addressing the impact of slavery on Native Americans in the seventeenth century. Moreover, the Indian slave trade was much more complicated than the older and simpler version of Europeans directly enslaving Native peoples through kidnapping and warfare, though that certainly occurred. After contact, some Native American nations became “militaristic slave societies,” conducting raids to acquire war captives. According to Fox, the Iroquois of the Northeast, for example, conducted mourning wars to replenish their numbers, which had been devastated by disease. Consequently, some northern indigenous peoples fled to the South to get away from the Iroquois. This migration of new Native American societies contributed to the disruption of the Mississippian world. Moreover, once in the South, some of these people became slave raiders. In this volume, Bowne builds on his previous book, *The Westo Indians: Slave Traders of the Early Colonial South* (2005), by incorporating the role of the Westos—who were originally from the North, but resettled in the South in the mid-1600s and became aggressive slave raiders—into the Shatter Zone framework.

According to the authors, the collapse of the Mississippian world completely changed the geopolitical landscape of the Native South. Out of the large chiefdoms of the 1600s emerged the smaller, politically decentralized, and egalitarian nations of the 1700s and 1800s, such as the Creeks, Choctaws, Caddos, and Cherokees. But the seventeenth-century Shatter Zone did not completely destroy Mississippian culture or traditions. Despite the dramatic transformation, southern Native Americans maintained many cultural institutions, such as kinship systems, corn agriculture, and blood revenge. Nevertheless, disease, warfare, incorporation into an Atlantic World capitalist economy, and slavery all contributed to the shattering of the Mississippian world. According to the editors and authors of this collection, understanding this collapse is vital to understanding the creation of the American South. Or, as they put it, “understanding the transformation of the Southern Indians during these two hundred years is necessary for understanding why the history of the American South unfolded as it did” (424).

According to the editors, *Mapping the Mississippian Shatter Zone* is not meant to be the definitive account of the collapse of the Mississippian world and the reformation of new Native societies in the 1700s. Rather, it is a starting point, a first step toward a broader and comprehensive account of the transformation of southern Native American societies from the sixteenth to the eighteenth centuries. As with any collection of essays, there are some spatial and temporal gaps, and some important Native American societies are not discussed. In order to complete the picture of the Mississippian Shatter Zone, Africans and Europeans could be better incorporated into the framework. Nevertheless, this volume is an excellent collection of essays that will no doubt stimulate further discussion and research. The editors should be commended for inviting a variety of scholars, thus emphasizing a multi-disciplinary approach that is vital to understanding Native Americans in the sixteenth and seventeenth centuries. Too often, scholars ignore others not in their particular discipline. Moreover, the framework of the Shatter Zone is a very useful way to conceptualize the transformation of southern Native American societies from 1534 to 1730. Scholars will be building on the ideas in this volume and filling in the missing pieces of the Mississippian puzzle for years to come.

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**Medicine Trails: A Life in Many Worlds.** By Mavis McCovey and John F. Salter. Berkeley, CA: Heyday Books, 2009. 339 pages. \$21.95 paper.

This fascinating and valuable work is the autobiography of a Karuk Indian medicine woman who was born in 1933 and lived her entire life not far from where she was born on the Klamath River in northwestern California. The “many worlds” in the title refers not to places but rather to the different facets of her life, for besides being a medicine woman, Mavis McCovey raised