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## *In the Eastern Fluted Point Tradition: Volume II*

Joseph A. M. Gingerich (ed.),  
Salt Lake City: University of Utah Press, 2018,  
511 pp., ISBN 9789-1-60781-578-5, \$75 (hardcover).

### Reviewed by Geoffrey M. Smith

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This volume is the follow-up to 2013's *In the Eastern Fluted Point Tradition*, a collection of papers compiled by Joseph Gingerich (Ohio University) and written by scholars working in eastern North America. The first volume was divided into four parts: (1) chronology and paleoenvironment; (2) reinvestigations of classic sites; (3) new sites and perspectives; and (4) observations on the early Paleoindian settlement of eastern North America. When it was first published, the edited volume represented a long-overdue synthesis of fluted point research in the region and brought readers up-to-date on what was known and what might be learned about eastern North America's earliest inhabitants (groups living in the region ca. 13,200–12,000 cal B.P.). Today, Volume I continues to serve as an important resource for scholars of Paleoindian archaeology and researchers more generally interested in North American prehistory. As someone who works primarily with Western Stemmed Tradition assemblages in the Intermountain West, it remains the first book I reach for when I have a question about fluted point technology, land-use, and chronology in eastern North America.

*In the Eastern Fluted Point Tradition: Volume II* digs deeper into fluted point research in eastern North America. It is organized into three parts: (1) site reports; (2) fluted point surveys, settlement patterns, and regional overviews; and (3) artifact- and site-specific studies. Whereas its predecessor provided a number of broad overviews that incorporated data from multiple sites, Volume II is very much focused on site-specific studies—13 of the 21 chapters highlight individual sites or site complexes located between Florida to the south, Maine to the north, and Tennessee to the west. Part I brings together studies of previously unreported or underreported fluted point sites (e.g., Snyder/Carpentersville, Sugarloaf, Mockhorn Island) and new studies of well-known sites (e.g., Paleo Crossing, Carson-Conn-Short). These studies highlight

extensive quarry-related sites, smaller campsites, and larger habitation sites. Collectively, the chapters in Part 1 offer both a breadth and depth of analysis that will be tremendously useful for serious scholars of fluted point archaeology in the region.

Part 2 steps back from single-site analyses and features chapters that emphasize regional perspectives on population movements, landscape use, and raw material conveyance. The integrative nature of the chapters in this section—drawing from multiple assemblages and, in some cases, applying models of technological organization to interpret regional patterning in the fluted point record—arguably makes it the most relevant section of Volume II to readers with only a general interest in Paleoindian archaeology in eastern North America. The chapters in Part 2 also offer readers a chance to consider many of the individual sites discussed in Part 1 within a broader context.

Part 3 presents artifact-specific and additional site-specific studies. The four chapters consist of detailed analyses of debitage, unifaces, bifaces, and finished fluted points from different areas. These studies are aimed at understanding spatial patterning, curation strategies, tool function, and variation in artifact form—issues that many prehistoric archaeologists deal with regardless of the time period or region on which they focus. As such, Part 3 has something to offer to both Paleoindian specialists and readers with broader interests in intrasite patterning and stone tool production, maintenance, and transport.

Collectively, the 21 chapters in *In the Eastern Fluted Point Tradition: Volume II* offer a source of information about fluted point archaeology in eastern North America that complements that offered by its companion volume without being repetitive or redundant. Most chapters contain high-quality figures, including photographs or illustrations of fluted points and other tool types, and many provide metric data collected on the artifacts included in the respective studies. Such information should prove useful to researchers interested in developing future cross-site comparisons or building and testing regional models of technology, group interaction, and landscape use. This is the major strength of Volume II: it presents—in many cases for the first time—data from both well- and lesser-known fluted point sites in eastern North America in a manner that will provide a foundation upon which to build future studies. In his concluding

chapter, Gingerich suggests several possible directions that such research might take; these include increased efforts to understand the regional distribution of fluted points and other tool types, reanalyzing large sites, conducting additional refitting and spatial patterning studies, conducting new archaeological surveys, and improving the existing Paleoindian Database of the

Americas (PIDBA). Given the contributions made by various researchers within the last five years and featured in both volumes of *In the Eastern Fluted Point Tradition*, these future research avenues seem wholly achievable. It will be worth watching for a Volume III in the coming years, should one be produced, to see how Paleoindian research in eastern North America continues to mature.



## *Spirit in the Rock: The Fierce Battle for Modoc Homelands*

Jim Compton,  
Pullman, Wash.: Washington State University Press, 2017,  
318 pp., SKU/ISBN: 978-0-87422-350-7, \$27.95 (paper).

### Reviewed by Pat Barker

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Jim Compton, a distinguished television journalist, was born in Klamath Falls, Oregon, and grew up hearing about the Modoc War (1872–1873) between the U.S. Army and the Modoc Indians led by Captain Jack. Upon his retirement, Compton decided to investigate and publish a history of this conflict in the context of Euro-American settlement on the Oregon-California border impinging on Native American lifeways. *Spirit in the Rock*, published after Compton's death, is the result of this research.

On the most basic level, *Spirit in the Rock* is a detailed and well-footnoted chronological account of the events leading up to the Modoc war, the war itself, and its aftermath. It relies heavily on new material from local oral histories and archives. It is also a good example of how the trajectory of native encounters with Euro-Americans progressed from initial contact in 1492 through to the final military conflict in 1890.

After a cursory introduction to Modoc lifeways, the narrative starts in 1846 when the Applegate brothers, Jesse and Lindsay, came into Modoc country. It proceeds through a series of familiar native and Euro-American tit-for-tat encounters that ultimately reach a flash-point

and initiate a final armed conflict. As long as Euro-Americans were passing through Modoc territory, encounters were sporadic. Then, in the 1850s and 1860s, the Oregon Territory faced a massive influx of Euro-Americans settling in the area. The most significant encounters were the Bloody Point Massacre in 1852, when the Modoc attacked an immigrant wagon train and killed 65 people, and the Ben Wright Massacre the same year. Under the guise of peace talks, Ben Wright and his local volunteer company killed 64 Modoc, including Captain Jack's father. Survivors of the Ben Wright Massacre went on to become leaders in the 1872 Modoc War, which was a result of unworkable treaty making.

Modoc territory was split along the California-Oregon border. This meant that there were two treaty-based stages upon which history could unfold. One Modoc treaty was negotiated in California in February 1864 and another in Oregon in October 1864. The California treaty allowed the Modoc to keep a portion of their homeland that straddled the border and that included Captain Jack's territory at Lost Lake. The Oregon treaty moved the Modoc from their homeland to a shared reservation with the Klamath, one of their traditional enemies. Jesse Applegate used his political skills and influence to ensure that the Oregon treaty supplanted the California treaty and was ratified by Congress in 1870. Captain Jack moved his band to the reservation in the winter of 1864.

Some Modoc bands, including Captain Jack's (which comprised about half of the Modoc population), could not adjust to life on the Klamath-dominated reservation,