

Indians of Southern Maryland. By Rebecca Seib and Helen C. Rountree. Baltimore: Maryland Historical Society, 2015. 272 pages. \$19.95 paper and electronic.

Among the earliest to experience extensive contact with Europeans, the indigenous peoples of the Chesapeake region historically have been victims of nationalist mythology vis-à-vis settler colonialism. Whether it operates in an animated Disney feature, or is used to signify miscegenation as a green light to colonization, the motif of Pocahontas has relegated the region's Natives to the colonial past, as well as focusing most scholarly attention on coastal Virginia. By focusing their book exclusively on indigenous peoples of southern Maryland from the Ice Age to the present, authors Rebecca Seib and Helen C. Rountree problematize that trend. Writing for a very wide audience, the authors' goal is simply stated: "to fill several gaps for the benefit of modern Maryland Indians, Maryland's schoolteachers, and the general public, as well as well as for scholars" (xi). Fortunately, their combined expertise ensured the success of this bold undertaking. Both cultural anthropologists, Seib has worked for years with Maryland Indians seeking state recognition, while Rountree's reputation as the dean of Virginia Algonquian ethnohistory is unsurpassed. Together, they have done more than fill a niche in mid-Atlantic ethnohistory; they have illuminated the complex nuances of the lives of indigenous peoples, for millennia throughout the region. Their focus on the area between the lower Potomac River and Chesapeake Bay accentuates both the diversity of the region and the complexity of trade and social networks that permeated the continent long before the coming of Europeans.

The first chapter, although structured around traditional North American epochs, comprises the most comprehensive archaeological compendium of precontact Maryland to date. This is surprising, given the relative ubiquity of archaeological treatments of the Virginia coastal plain. One significant point that the authors bring to light is evidence of influence from the Adena mound-building culture of the Ohio Valley in the Early Woodland period (ca. 1000 BC to AD 200). While this may not be a novel realization to regional archaeologists, it certainly warrants greater ethno-historical consideration of early world systems in the Americas long before the age of mercantilism.

Chapters 2 and 3 offer a graduated view of contact-period indigenous life in southern Maryland. To compensate for a lack of data concerning Maryland, they borrow from detailed observation about Virginia Algonquian groups in the same period, noting the somewhat later prolonged contact with Europeans, but also similarities in sociopolitical organization. Although matrilineal chiefdoms were prevalent throughout the Chesapeake region, by the time English colonists gained a foothold in Maryland, groups such as the Patuxent, Nacotchtank, and Piscataway remained distinct from Virginia Algonquians, whom Powhatan had attempted to unite under his paramount chiefdom. In fact, the paramount chief of the Piscataways, or *tayac*, seems to have dominated political relations in Maryland during the colonial period, particularly in the turbulent milieu of indigenous/English diplomacy. Ultimately the colonial Maryland government sought to impose a policy of appointing *tayacs*, which had the consequence of fragmenting the Piscataways and their allies. It is worth noting

that while framing these chapters, Rountree, never one to leave any stone unturned, sought an original manuscript for Henry Fleet's travel journal. Arguably the Holy Grail of colonial Maryland history, Fleet's journal is reprinted as an appendix to this volume.

Chapters 4 and 5 are intriguing in light of the historical experiences of indigenous peoples facing settler encroachment in other parts of the Chesapeake region. Particularly useful in these chapters is the authors' manner as they explicate the type of ethnological research necessary to demonstrate, in areas where records are inconsistent, the continued presence of indigenous communities. In Maryland, as settler encroachment became eminent, the governor often sought to protect Indian lands through the creation of "manors," which effectively became the colony's first reservations. When segments of the Piscataway and other tribes began to migrate outside of the region, following a diasporic pattern common among indigenous groups from the late-seventeenth century to the middle of the eighteenth, titles to such holdings were complicated. As with indigenous communities in Virginia, where Rountree built her career on chronicling the history of tidewater tribes, the authors apply a three-pronged formula, mapping the dynamics of tribal communities based on kinship networks, social activities, and geographical distribution of families. This is a compelling model, as the common affiliation of Indians in southern Maryland with the Roman Catholic Church made a significant impact on the availability of such data. Church marriage records, for instance, indicate that matrilineal principles were still at work in many Indian communities well into the nineteenth century, and that Church-sanctioned godparent relationships reflected older indigenous patterns of intercommunity alliances. Churches also functioned as focal points for gatherings such as "Green Corn" festivals, which by the 1930s had become more like family reunions than traditional harvest gatherings.

Significantly, the authors pay particular attention to the anomalous status of Indians in postbellum, Jim-Crow Maryland. The contrast between that region and more southerly states is revealing. After the Civil War many Indians in Maryland began to make a transition from being tenant farmers to landowners, while the opposite was true in Virginia, where landownership for many Indians was nearly impossible. Likewise Maryland churches were often racially segregated three ways, whereas in Virginia for Indians, blacks, and whites to share the same worship space was uncommon. To be sure, interference from Roman Catholic clerics in community affairs beckoned both rifts and resistance among Maryland Indians, but one is inclined to speculate that the Church played an integral role in shielding indigenous peoples from settler encroachments as well. While a more detailed discussion of the role of the Catholic Church in political affairs would have been warranted, the authors provide fodder for future research.

The final chapter is significant inasmuch as it illuminates the important work of professional anthropologists in the formative years of the discipline (namely, the late-nineteenth to mid-twentieth centuries). James Mooney, working under the auspices of the Smithsonian Institution, launched his notable career through his efforts to document indigenous communities in the region, while successors such as Frank

Speck were influential in their efforts to encourage Indians throughout Maryland, Delaware, and Virginia to develop formal tribal organizations in pursuit of government recognition. While the chapter does focus on such organizational efforts, it is abrupt in its conclusion, thereby falling short of the authors' stated goal of filling gaps in the historical record where contemporary Maryland Indians are concerned. The book would have benefitted greatly from a more detailed description of contemporary indigenous communities in Maryland, particularly in light of the relatively ubiquitous amount of literature on Virginia Indians.

The fact that Seib and Rountree have produced an original research compendium with a general audience in mind *first and foremost* warrants high praise. Academia in general, and anthropology in particular, have too often strayed from their foundational principles of addressing critical public agendas. *Indians of Southern Maryland* offers an excellent example of honest and accessible ethnological research designed to enlighten and educate. If scholars find fault in the book, they should also find inspiration to conduct further critical research on the issues presented therein, and on behalf of the peoples who are at the center of the text.

Samuel R. Cook
Virginia Tech

“Métis”: Race, Recognition, and the Struggle for Indigenous Peoplehood. By Chris Andersen. Vancouver: University of British Columbia Press, 2015. 284 pages. \$99.00 cloth and electronic; \$35.95 paper.

Legal scholar Paul Chartrand's forward to *“Métis”: Race, Recognition and the Struggle for Indigenous Peoplehood* references the late Métis leader Angus Spence, who proclaimed “we know who we are.” For Chris Andersen, this book's author, being Métis means identifying with the history, events, leaders, territories, language, culture, and political consciousness of the Métis people of the northern plains, and in particular, during the period extending from the Métis buffalo brigades in the early-nineteenth century to the Northwest Uprising in 1885. Hence, Andersen argues that “if the individual or group lacks a connection to the historical core in the Red River region it is not Métis,” whether the community pre-dates Red River, or whether an individual or community self-identifies as Métis today (6). Yet the idea of what it means to be Métis in Canada, and who can rightfully claim membership in the Métis Nation, remains a point of heated, and growing, controversy.

In an attempt to definitively put to rest the issue of Métis identity, Andersen challenges the prevailing orthodoxy that equates Métis with hybridity. Not quite “white” and not quite “Indian,” the Métis are portrayed as the hybrid offshoot of these two races, rather than as a distinct indigenous people. The problem with this kind of reductionist approach is not only the speciousness of its underlying assumptions—all indigenous peoples are “mixed” to a greater or lesser degree—but in addition, to deny the indigeneity and wholeness of the Métis as a distinct nation only serves to