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were signed, such as in eastern Canada or on the prairies, it was only because "the white minority wanted to own and exploit Indian lands in a manner that appeared to be legal" (p. 105). Furthermore, she contends that the Indians who did sign treaties "never agreed to relinquish their jurisdictions, nor to give up their title to traditional lands . . . in exchange for reserves, promises of some benefits and services, and payment of small amounts of money and gifts" (p. 111). If the treaties were all fraudulent, how significant is their absence in British Columbia?

This book is roughly written and often is hard to understand. Those not familiar with the geography of southern British Columbia will find it especially difficult to follow the story. In addition to more careful explanations, one might wish for a more reasoned tone; the author's sarcasm does nothing but detract from her serious purpose. For instance, it is appropriate to note that Indian guides accompanied Alexander Mackenzie, but it is a gratuitous racial slap at the explorer to add, "The British later honored him for being the first white man to cross North America coast to coast" (p. 13). Is there a non-white who should get the credit for the first transcontinental crossing?

In her notes on sources, Drake-Terry correctly points out that she had to "contend with the prevailing distortions in the literature," because most written records relating to the period "are subjective and biased. They were made by non-Indians, most of whom presumed that Indian peoples were inferior to Europeans" (p. 304). It also is correct to note that oral histories and documents "originated by the Lillooet" will add "necessary insights," but it is worth remembering that these are liable to be just as biased and subjective as any other human record of the past.

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The Southeastern Ceremonial Complex: Artifacts and Analysis: The Cottonlandia Conference. Edited by Patricia Galloway. Lincoln: University of Nebraska Press, 1989. 389 pages. \$50.00 Cloth.

Most of the nineteen papers that appear in this book are the result of a conference held near the end of September 1984 at the

Cottonlandia Museum in Greenwood, Mississippi. The conference brought together both lay and professional archeologists who shared their artifacts and their common interest in the Southeastern Ceremonial Complex (SECC). The resulting book, which is part of the Indians of the Southeast Series, consists of a foreword by James B. Griffin, an introduction by editor Patricia Galloway, three issue-oriented sections, and a reprint of the referenced exhibition catalog. The entire work is well illustrated with black-and-white photographs and line drawings.

The papers themselves are organized into three sections reflecting the main issues addressed at the conference: Definitions, Regional Manifestations, and Interpretation. In the Definitions section, Jon Muller and David S. Brose discuss the conceptual nature of the SECC, the design motifs and themes that define its assemblages, and its overall explanatory usefulness. In the Regional Manifestations section, the geographical limitations or extent of the SECC in its material manifestation, ranging from the Great Plains to the Georgia coast and from Illinois to southern Florida, is the topic of the papers by Dan and Phyllis Morse, Thomas E. Emerson, Lawrence A. Conrad, Dennis A. Peterson, Robert W. Neuman, Noel R. Stowe, Lewis H. Larson, Jr., Marvin T. Smith, Fred C. Cook and Charles E. Pearson, and Randolph J. Widmer. The authors of the Interpretation section, James A. Brown, Vernon J. Knight, Jr., John A. Strong, Robert L. Hall, and Malcolm C. Webb, grapple with the problem of understanding SECC symbolism by using a variety of ethnographic, ethno-historical, and archeological materials from Great Plains, Eastern Woodland, and Meso-American sources.

Although some of the papers fit nicely into this organizational framework, others that deal with more than one issue do not. For instance, David S. Brose's paper in the Definitions section gives not only a definition of the SECC phenomena, but also an interpretation of its meaning and use by analogy with the evolution of medieval British heraldry. James A. Brown's paper, on the other hand, while appearing in the Interpretation section, contains a substantial section on SECC stylistic analysis that would fit nicely into the Definitions section. This overlapping of papers reflects the interrelated nature of the concerns addressed by the various authors. The issue of definition certainly will affect the issue of geographic distribution by including or removing certain artifacts and/or sites from consideration. This, in turn,

will heavily influence the amount of material available for interpretation and will determine the range of relevant ethnohistorical and ethnographic sources. While potentially confusing, this problem is inherent in a collection of papers such as this; it is a tribute to the abilities of the editor that the work hangs together as well as it does.

Certainly of equal interest to the reader will be the reprint of the exhibition catalog assembled by David H. Dye and Camille Wharey. The artifacts are organized into three categories—The Upper World, This World, and The Underworld—each reflecting a part of the basic Mississippian cosmology, with its associated political, social, and religious aspects. Within the categories the objects are arranged by chronology, region, and medium. Each artifact description, in turn, contains the following information (if available): identification, type classification, material, measurements, period, phase assignment, provenance, owner, published references, medium, and motif(s), with interpretation and comments. In addition, all artifacts without SECC associations are placed in a separate section. Unfortunately, black-and-white photographs are provided only for a selected portion of the SECC associated objects, and, even then, their uniformly small size and occasional underexposure frequently obscure the details of design and structure useful for research. Furthermore, the inclusion of artifacts from private collections in the exhibition makes one wonder if such displays tacitly legitimize both the process and products of pot-hunting, encourage private collections, which accelerate the commercial exploitation of archeological sites, and further blur the distinction between archeology and pot-hunting/looting in the public perception.

While no official consensus was reached on the SECC or the various issues raised during the conference, some common themes did emerge from the papers. For instance, in spite of the critical blows the SECC has sustained over the years, there still remains something coherent in the archeological record that remains distinctively SECC, regardless of how its definition is altered by current research. In addition, the outer boundary of SECC manifestation was sharpened by the exclusion of southern Florida and the inclusion of a weak/late SECC appearance on the Georgia coast. There also seems to be some support for the notion that regional expression may be only local variations on a common, shared SECC theme. The discussion of interpretation

raised the issue of SECC origins in both Meso-America and North America, perhaps reflecting either the sporadic influence of the former on the latter or their concurrent evolution from similar social and economic contexts. In addition, it seems that the SECC's symbolic meanings can change with the context as the symbols/motifs are reused and recombined to express both new sociopolitical realities and changes in cultural perceptions or worldviews.

Future research into the SECC may follow profitably from these emergent themes. For example, as more archeological data become available, a tighter determination of geographical distribution may emerge as well as a newer conceptual definition of the complex, perhaps leading to further clarification of its relationship with its regional variations. Additional research may also shed more light on the question of a common antecedent or a shared worldview underlying the seemingly related Meso-American and SECC designs and motifs.

In any case, regardless of the direction of future research, any professional or lay archeologist interested in the SECC in particular or in Southeastern archeology in general will be well served by obtaining and devouring a copy of this book. The Cottonlandia conference organizers, the participants, and the editor of this book deserve a hearty "Well Done!"

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The Tunica-Biloxi: Southeast. By Jeffrey P. Brain. New York and Philadelphia: Chelsea House Publishers, 1989. 104 pages. \$17.95 Cloth.

This is one of fifty-three short volumes in the "Indians of North America" series, which aims to give "greater comprehension of the issues and conflicts involving American Indians today" to "young adults"—evidently readers at the high school level. Most volumes, like this one, deal with a single tribe.

Each chapter of the book summarizes the history and culture of the Tunicas at one of the locations they occupied consecutively along and near the lower Mississippi River. The first chapter describes the province of Quizquiz around present Clarksdale, Mississippi, thought to be ancestral to the Tunicas, as it was viewed