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and other important legislation, and valuable background to recent controversies over tribal sovereignty and subsistence. There is added insight in his work because of his experience as an executive and lobbyist with the Alaska Federation of Natives and as a practicing attorney. The current book under review and his extensive writings on public policy and the law are must reading for any serious student of the affairs and history of Alaska Natives.

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The Transformation of the Southeastern Indians, 1540–1760. Edited by Robbie Ethridge and Charles Hudson. Jackson: University Press of Mississippi. 2002. 369 pages. \$50.00 cloth.

With a blossoming of new research in ethnohistory, linguistics, archaeology, folklore, and literary studies, recent years have seen a reawakening of scholarship focused on the Native peoples of southeastern North America. This new collection of essays, edited by Robbie Ethridge and Charles Hudson, profits from and consolidates much of this work, particularly ongoing collaborations between archaeologists and historians seeking to better understand the social transformations experienced by Natives and newcomers during the region's colonial era.

The papers gathered in this collection derive principally from the 1998 Porter L. Fortune, Jr., History Symposium held at the University of Mississippi. All of the contributions focus on the sociopolitical reorganization of southeastern Indian societies in the wake of European contact. More than a random assemblage of essays, the volume is coherently organized on the basis of geographic subregions. One or more authors examine each corner of the southeastern region, and influences from beyond and within its subareas are given close consideration. The papers also share thematic and topical concerns, at the core of which are issues of Native response to the sweeping demographic, economic, and political changes triggered by French, English, and Spanish exploration and colonization of eastern North America. The papers thus provide useful and comparable overviews of social transformations within these regions. The volume builds upon and compliments the monographic works of the symposium participants and on several earlier collections treating related themes, especially Hudson and Carmen Tesser's *The Forgotten Centuries: Indians and Europeans in the American South 1521–1704* (1994).

The volume is a useful and interesting contribution to interdisciplinary Native American studies. The authors particularly integrate the findings of archaeological and ethnohistorical research, but many also derive insights from demography, historical linguistics, biological sciences, and other fields. All of the contributors provide valuable assessments of current knowledge of the region, but some papers are especially interesting. By mentioning them, I hope to suggest the richness of the volume as a whole.

Penelope Drooker examines the Ohio Valley with an eye toward understanding the precontact to historic transition in a region where this question

has received little attention. Her research relates to broader patterns of population movement throughout eastern North America and she treats this material with sophistication and care. Her findings refine a general explanatory model that will be useful for thinking about population movement on colonial landscapes. She also begins to work on understanding the Shawnee emergence out of the historical mists of the contact era.

John Worth continues his ongoing efforts at understanding Native societies in Spanish Florida by demonstrating a remarkable proposition—that those southeastern Indian societies that participated in Spain's mission-based "Republic of Indians" preserved precontact systems of leadership and social organization more fully than did the peoples of the interior who resisted missionization and became the powerful confederacies of the later colonial period.

In very clear language, Marvin Jeter synthesizes a vast body of recent work on historical archaeology centered on present-day Arkansas. He lays out a number of competing models for understanding the contact era in the northern Lower Mississippi region. The implications of this work are vast. Among the many issues they raise is the problem of cultural affiliation as implemented under the Native American Graves Protection and Repatriation Act (NAG-PRA). A clear discussion of the complex issues being worked on in this region, Jeter's overview is invaluable, particularly as it exposes rather than glosses over the controversies currently being debated among specialists.

Patricia Galloway contributes an elegant essay, this time expanding outward from her studies of Choctaw social history to describe and explain the contrasting historical fortunes of all the peoples of the Lower Mississippi. In doing so, she shares the core focus of other volume contributors. What she adds is an especially careful consideration of both the limits imposed by the available sources (archaeological and written) and an awareness that other information (ethnographic and oral historical) may be usefully drawn upon to address questions of regional social history.

As is common to such volumes, there is some variation in depth or maturity of the individual treatments. Some authors are well established while others are junior. Some reiterate arguments found elsewhere, while others advance new interpretations or consider less well-tread ground. Within this context, the volume holds together very well and is at its best an area-by-area assessment of the ways common factors such as disease, unequal trade relations, and population movement played out differently in varied environmental, social, and historical contexts.

Having pointed to some of the book's many merits, I wish to make one critical observation. With the exception of Galloway, none of the authors even suggests that insight into the issues at question might be gained through dialogue with, and study among, the modern descendants of the colonial-era populations. While there are few ethnographers presently seeking to do so, I have had the personal good fortune to experience traditional southeastern Indian cultures and social systems firsthand in Oklahoma through the generosity of numerous Yuchi, Creek, Shawnee, Seminole, Cherokee, and Caddo people. These experiences have been rich and rewarding in and of themselves, but have also helped me grapple with the challenges of doing social

and cultural history. My own view of this matter is not new, as “upstreaming” from fieldwork to history has long been a central method in ethnohistory.

In his introduction to this volume, Hudson dismisses the culture concept as having “little analytical utility.” He argues that anthropologists “have not devised ways of conceptualizing or measuring degrees of cultural difference. And despite a great deal of effort, they have not developed good ways of explaining or even describing cultural change” (p. xii). While the culture concept has been battered and critiqued in recent years, Hudson’s assessment seems unfair. To take a recent example from my own work, Victoria Levine and I recently published a paper (in *Ethnomusicology*, vol. 46) that described and analyzed a southeastern Indian musical genre regionally. In it we at least took another stab at “conceptualizing” cultural similarity and difference, examining its implications for regional social patterning, and suggesting its implications for building appropriate models of southeastern Indian social and culture history. Distributional analysis of the musical repertoire we are studying suggests that most of the songs we are examining were probably in existence during the time period treated in the Ethridge and Hudson volume.

Writing off the culture concept and the historical possibilities of ethnographic fieldwork will not bring us any closer to understanding the full range of forces that shaped the lives of Native people in the seventeenth- and eighteenth-century South; it will only cause us to privilege material over immaterial factors, emphasize change over continuity, and stress external forces over indigenous ways of grappling with change. Such a material bias is indexed in this volume when, for instance, the disappearance from the archaeological record of Mississippian valuables such as engraved shells is taken as a sign of decreased social contact and exchange across the region, in addition to its conventional association with social devolution. In contrast, distributional and contextual study of immaterial “cultural” forms such as ritual practices and medicinal beliefs suggests that post-Mississippian social networks remained complex and may have even intensified with the emergence of non-elite “business and leisure travel.” This “travel” can be linked to the dramatic population shifts documented in this volume by Drooker and Smith and the emergence of the deerskin trade discussed by most of its contributors.

If “the social and political reorganization of the seventeenth- and eighteenth-century native Southeast” was the “next big question in southeastern Indian studies” that motivated this important volume, perhaps future work can be directed toward developing a more nuanced understanding of the continuities that link this era to those that followed (p. vii). A more sophisticated model emphasizing change has now replaced the early twentieth-century theory of simple tribal continuity that Hudson and his collaborators have deconstructed. Perhaps now scholars can reopen the question of continuity in new ways. Such a project will be of particular interest to southeastern Indian people themselves.

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Trusteeship in Change: Toward Tribal Autonomy in Resource Management. Edited by Richmond L. Clow and Imre Sutton; foreword by David H. Getches. Boulder: University Press of Colorado; 2001. 488 pages. \$59.95 cloth; \$24.95 paper.

In fall of 2002, tens of thousands of fish lay dying on the shores of the Klamath River where the river opens to the Pacific on the Yurok Indian Reservation. Only in the last decade had the Yurok tribe regained control of the fishery, and with that they began a conservative fishing program that has resulted in a trend of increasing salmon runs. Although the tribe has invested years of time and energy to this recovery, restoring watershed functions and reintroducing traditional practices, in the summer of 2002 political and economic forces well outside of tribal control brought on disaster.

For at least two years prior to the 2002 incident, tribal fisheries experts testified in court and political hearings that low water levels caused by upstream diversions were harming the fish. But no less an esteemed body than the National Research Council declared that there was no scientific evidence to support this contention. Picking and choosing among its science and scientists and ignoring its own Fish and Wildlife and Marine Fisheries Services, the federal government assented to an unprecedented reduction in flow for the Klamath to benefit upstream farmers. The result: dead fish, a devastated fishing economy, and an overwhelming sadness for all those who know the river or grieve for yet another squandered precious resource.

Such events are just part of a long line of environmental management decisions that have brought misery to tribes since the establishment of reservations. Undeveloped or selective science, suppression of indigenous practice and knowledge, and dismissal of cultural institutions have repeatedly contributed to poverty and to environmental degradation under federal natural resource management schemes. Now tribes are increasingly assuming control of natural resource management on reservations and participating in decisions about off-reservation sites and resources.

Trusteeship in Change: Toward Tribal Autonomy in Resource Management, edited by historian Richmond L. Clow and geographer Imre Sutton, makes a solid contribution to explaining the complex web of political, ecological, and cultural processes that have shaped resource management and stewardship of Indian lands and natural resources, and that influence prospects for the future under Indian leadership. It is an excellent book for those interested in resource management on public and private lands, and would be a fine text in a graduate seminar. For those whose activities involve them in participating, researching, or negotiating with tribes in matters of environmental stewardship, it is essential.

Clow and Sutton have brought together a fascinating collection of authors of disparate expertise, including essays on the use of Indian lands for reservoirs, Indian-environmentalist relations, and environmental planning based on the "indigenous worldview." But the book has a definite flow, proceeding from, in the words of the editors, "indigenous utilization of the environment (hunting) against the obstacles of a colonial mind-set; through a series of studies that reveal the conflicts, failures, and successes in upholding