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While academics will undoubtedly welcome *Keepers of the Morning Star* as an important resource in teaching Native theater, I hope that this anthology will inspire Native playwrights and theater practitioners. There is enough material here to keep both groups busy for several seasons.

Julie Pearson-Little Thunder
University of Kansas

Native Americans, Archaeologists, and the Mounds. By Barbara Alice Mann. New York: Peter Lang, 2003. 520 pages. \$29.95 paper.

Barbara Mann's book *Native Americans, Archaeologists, and the Mounds* provides a fascinating study of various and often conflicting interpretations of the numerous mound sites east of the Mississippi River. By carefully researching published, archival, and oral traditions, the author illustrates the continuing disdain with which many historians and anthropologists treat indigenous histories of the mounds. Rather than using her book as a diatribe on this unpleasant reality, the author explains a number of the contextual reasons for this lacuna within archaeological interpretations of these sites. As a result, the book focuses on the ramifications of conquest in relation to interpretative histories of indigenous peoples. Specifically, the author suggests that colonialism not only rendered the voice of Native peoples mute, but also skewed the ability of colonial scientists to study archaeological sites without preconceived notions about the precontact histories of indigenous communities. Invariably, the biased viewpoints of early academics prevented them from using oral histories in their analyses of these sites.

Mann has attempted to redress this situation by incorporating oral traditions of numerous Native Americans in her book. The author's careful use of this source of information provides insights into the histories of the mounds that mesh with archaeological data, in some cases, but offers alternative views in others. Native histories of these sites generally agree on the importance of warfare during the heyday of the mounds. Often relying on the oral stories of the Cherokee, the author discusses the presence of social classes, warfare, religious leaders, and the redistribution of surplus among mound site communities.

She also offers interesting insights into the abandonment of these sites. According to oral histories from both Natives and early non-indigenous settlers, the priestly class overstepped its societal role and alienated the vast majority of the non elites—a development that, in Mann's opinion, made revolt against the priests inevitable. However, the data show that this revolt did not destroy the society of the mound builders, but rather transformed their system of government. In place of a highly stratified society with oppressive priests, these societies became less male-dominated and more open to the voices of many (p. 166). Mann uses contemporary theological and philosophical opinion about the arrangement of societies, clans, and families to illustrate the historical depth of these transformations. To prove her points

about changes in social organization, she incorporates examples from the various regions in which mounds existed.

The author's investigations of the treatment of the dead by various indigenous communities east of the Mississippi addresses contemporary concerns. By providing information on the importance of the dead among the living, in relation to burial, language, and action, she helps make the case for repatriating Native American skeletal remains to their communities today. One can only hope that her discussion of this issue will lead future researchers to follow a less morally repugnant path. Unlike many articles and books that address the relations between indigenous peoples and academics, this book offers solutions to some of the more egregious areas of tension. Mann clearly illustrates the shortcomings of the federal Native American Graves Protection and Repatriation Act passed in 1993. She also discusses the strategies used by the Native American Alliance of Ohio (NAAO) to protect archaeological sites and burials. The author makes clear that, more often than not, Native peoples are excluded from discussions concerning the excavations of indigenous sites in the United States. Through legislation, the NAAO is attempting to make Native participation a normal procedure of archaeological research. It is also seeking to create a North American Indian Memorial Park for the reburial of Native American remains that are of unknown cultural affiliation (p. 308).

Anyone interested in Native American history, contemporary Native American issues, and the relationship between academics and Native peoples will find this book an interesting overview of the past two centuries.

Martha McCollough
University of Nebraska

The Native Americans of the Texas Edwards Plateau, 1582–1799. By Maria F. Wade. Austin: University of Texas Press, 2003. 293 pages. \$39.95 cloth.

The Edwards Plateau, the southernmost part of the Great Plains, covers much of south central Texas and north central Mexico. Bisected by the Rio Grande and crisscrossed by many smaller rivers and streams, it is hot, rough country. Centuries ago, scores of small, autonomous bands of Indians—collectively labeled as *Coahuiltecas*, although Wade does not use that term—roamed the plateau, hunting buffalo and deer and gathering just about anything edible. Up the Rio Grande toward El Paso lay several large towns of Jumanos, peoples who farmed, hunted buffalo, and participated in an important cross-Texas trade. As the Spanish pushed north out of Mexico, the Edwards Plateau became the gateway to Texas and the Indians of the area became the first to be affected by Spain's attempts to colonize north of Rio Grande.

The sixteenth century saw these nations come under incredible stress. Diseases, often running ahead of European colonization, took their toll. Spanish slave raiding and warfare shattered many Indian nations in northern Mexico, sending their survivors reeling north onto lands already occupied by other peoples. During the same period, the Apache were expanding south