Indian roads" (123). The lives of Henry Roe Cloud and his reform-minded contemporaries cannot be adequately explained through the mere pursuit of social and economic mobility. But Pfister's overarching claim that "Roe Cloud, before becoming the Yale Indian, was and remained the Winnebago Indian" requires a fuller examination of his childhood in Nebraska during the turbulent—and individualizing—land allotment years, when he also first encountered Christianity (9). Pfister acknowledges the autobiographical silence in Roe Cloud's writings, which reveal few details of his Winnebago upbringing. Pfister sketches how "Roe Cloud viewed adoption at least in part through a Winnebago lens," but providing an enhanced Winnebago perspective through deeper ethnohistorical investigation could add further layers of meaning to the complex relationship between Henry Roe Cloud and Mary Roe (89). Furthermore, how Roe Cloud worked his way from government-run Indian schools to the prestigious Mount Herman School to Yale is a story that would have been germane to the present volume—as would a fuller exploration of Roe Cloud's postgraduate study at Oberlin and the Auburn Theological Seminary, and his identity as a Presbyterian minister. To be sure, Pfister's account of Roe Cloud's education is centered on his years at Yale, yet these earlier and later phases of his education could further shed light on how Henry Roe Cloud was individualized and socialized, which are some of Pfister's primary concerns.

Despite the limitations imposed by its thematic focus, Joel Pfister's *The Yale Indian* is a thought-provoking and refreshingly original profile of the inner experience of one of the twentieth century's most influential Native leaders, a figure whom surprisingly few have written about. Scholars of American history, culture, politics, education, and indigenous studies will surely find this an engaging text and an innovative approach to American Indian biography that brings emotional and psychological experiences to the fore.

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Zamumo's Gifts: Indian-European Exchange in the Colonial Southeast. By Joseph M. Hall Jr. Philadelphia: University of Pennsylvania Press, 2009. 248 pages. $37.50 cloth.

Zamumo was the *mico* of Altamaha when in 1540 he met Hernando de Soto in what is today the Oconee Valley of central Georgia. In return for the baskets of maize and haunches of venison de Soto received upon his arrival, he presented Zamumo with a silver feather that completed the creation of a reciprocal relationship made possible by the original offer of food. Gift giving, not trade, brought the knight of Spain and the sun of Altamaha together on that day, and, for the South's first peoples, their encounter began the transition to a colonial world of colonization, commercial trading, and imperial war. But as Joseph M. Hall Jr. argues, the encounter between Zamumo and de Soto signaled no abrupt extension of capitalism into the Native South.

Instead, Hall positions the encounter on a longer continuum that will force students of colonial and Native American history to rethink the underpinnings of the early colonial era.

Hall ties the trajectories of Europe's early southern colonies—La Florida, Carolina, and La Louisiane—to the Mississippian world into which their founders had stumbled. To be sure, disease and the slave trade precipitated the collapse of the South's original Mississippian societies, but Mississippian expectations and practices also helped the survivors to cope and fashion mutually beneficial relationships with the newcomers. Town leaders directed much of the transformation, and so Hall's history is very much a local one even if he writes from a regional perspective. Before and after the arrival of Europeans, town leaders sought to inculcate dependency on a variety of outside powers so that they were beholden to none, and it fell to the colonial founders to figure out how to manipulate and belong to a system of thought and practice that was utterly alien to them and impossible to control through the use of blunt imperial force.

Hall argues that Europeans had to alter the blueprint of empire in order to accommodate the original inhabitants of the land they had come to take. Initial European efforts to stimulate commerce in deerskins and enslaved Native people undermined the power of gifts but, at the same time, also underwrote the creation of an unsustainably violent world that collapsed with the Yamasee War. After the war a new peace was fashioned out of gifts like those that Zamuno had given de Soto and that the Spaniard had repaid in kind.

The tension between the protocol of gifts and the demands of trade created spaces in which new peoples could arise out of the destruction that followed the first decades of the European invasion. Some new peoples, like the Westos and Yamasees, coalesced around opportunities afforded by trade and lived very short lives while those groups that premised their relationships on gifts and peaceful exchange, such as the Creeks, endured and thwarted all European attempts to subject them to imperial rule for centuries.

Hall tells a complicated story with skill and insight. His exposition of the importance of the Mississippian world to the creation of the colonial world suggests that we ought to rethink what we mean by *colonial*. Generally speaking the de Soto *entrada* that Zamuno welcomed is thought to have marked a stark break between the first peoples' "old" and "new" worlds. Hall convincingly argues, however, that there was no sunset between the two eras but rather a twilight that lingered for centuries. By placing European colonial ambitions and accomplishments in the context of diplomatic and political systems rooted in Mississippian imperatives he suggests that the era of the colonial South was more "Native" than most scholars have cared to admit. His contention that the structure of the various colonies bore the imprint of Native expectations and practices suggests that there are scores of new stories about this complicated time and place yet to be told.

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