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James Axtell and others who chew on musty chestnuts about John Locke without ever really acknowledging the powerful Hiawatha traditions that surely had nothing to do with Locke, unless the two held some kind of conference in what Carl Becker called the heavenly city of philosophers.

Robert Venables gives us another perspective on the "Roman" virtues of Iroquois governance and influence, pointing out that the Haudenosaunee and other Indians were "major players" on the Anglo-French colonial scene in wars and in peace and received special mention in the Constitution itself. Venables's arguments are particularly convincing as he marshals long and eloquent speeches by Hendrick and Canassatego about colonial unification and the example of the covenant chain.

This paperback edition of *Indian Roots* has the aroma of the campfire and the spirit of the longhouse. I recommend it for all college and university libraries and everyone interested in the beginnings of American and Indian history.

Wilbur R. Jacobs
Huntington Library

Indians of the Southeastern United States in the Late 20th Century. Edited by J. Anthony Paredes. Tuscaloosa, Alabama: University of Alabama Press, 1992. 256 pages. \$21.95 paper.

The papers in this collection offer a "panoramic ethnographic snapshot of Indians of the American Southeast near the end of the twentieth century" (p. 7). The book is dedicated to tribes that do not slumber, a gentle reminder that some southeastern Indians did not live to participate in the quincentenary and that others remain apart (by their own choice or for other reasons) from academic and public scrutiny. This means that the panorama presented in this collection cannot claim to be comprehensive; however, the scope is sufficiently broad to suggest the richness of native histories, languages, and cultural traditions throughout this region. As such, the book is a welcome addition to the inventory of volumes on American Indian life that have appeared in recent years.

The book has its origins in a symposium ("Modern Indians of the South") that Paredes convened for the annual meeting of the Southern Anthropological Society in 1986. That session's purpose

was largely descriptive, and its emphasis has been retained in the transition from spoken to written format. Consequently, outside of the authors' shared emphasis on the continuity and persistence of southeastern Indian traditions, there is no common theoretical framework guiding the organization of this volume or its presentation of information. Even the authors' attention to continuity and persistence is an outgrowth of their collective interest in documentation and not intended to expand on or critique more general discussions of these themes presented in collections like Spicer's *Perspectives in American Indian Culture Change* or community-centered monographs like Blu's *The Lumbee Problem* or Weibel-Orlando's *Indian Country, L.A.*

The core of the volume is its chapters describing current-day native peoples in individual states, e. g., Virginia (Helen C. Rountree), North Carolina (Sharlotte Neely on the North Carolina Cherokee, Patricia Barker Lerch on the Waccamaw Sioux, and other state-recognized tribes), South Carolina (Wesley DuRant Taukchiray and Alice Bee Kasakoff), Florida (Harry A. Kersey, Jr. on the Miccosukee and Seminole), Alabama (J. Anthony Paredes on the Poarch Creek), Mississippi (John H. Peterson, Jr., on the Mississippi Choctaw), and Louisiana (Hiram F. Gregory). Paredes introduces these chapters by reviewing key points in southeastern Indian history and assessing the scholarship that history has inspired. Roth concludes the volume by highlighting issues that have been discussed in the individual chapters; he pays particular attention to the "evolving character of unrecognized southeastern Indian Tribes and their relationships to non-Indians" and the "establishment, reinforcement and elaboration of . . . Indian identity" (p. 194), which are central to that evolution.

Two of these authors are historians; the remainder are anthropologists. All of them have enjoyed long-term, professional, and personal relationships with the native peoples whose lives they discuss here. The authors' use of written language reflects a firsthand awareness of subject matter; it also reflects the authors' compassion and concern for the issues—and the people—they describe. Happily to report, the authors make no attempt to couch their narratives in "politically correct," postmodernist rhetoric. They simply focus on historical and cultural issues relevant to native peoples of their respective states and let the reader sort out the actors and objects, villains and victims, sell-outs and survivors, as those categories apply to Indian-related events in the colonial period and during more recent times.

Some of the chapters describe native peoples about whom extant information is not readily available to outsiders. The chapters by Rountree, Lerch, and Taukchiray and Kasakoff are particularly important in that regard. But the information in other chapters is just as valuable, even when the native groups under discussion are more familiar to readers. Kersey shows that common linguistic and cultural heritage does not always lead to common experiences with socioeconomic development and acculturation and, in the process, demonstrates the shallowness of non-Indian claims that the Miccosukee and Seminole are really “the same” people. Paredes shows how many factors other than “shared Indian identity” contributed to the persistence of Poarch Creek tradition in southeastern Alabama and, ultimately, propelled their successful negotiation for federal acknowledgment. Gregory expertly contrasts diverse economic and social conditions faced by native communities in Louisiana to show the benefits of federally acknowledged Indian status and the burdens placed on state governments—and on tribal people themselves—when federal acknowledgment is withheld. Peterson explores the same issue in his discussion of recent events in Mississippi Choctaw tribal social history, concluding with a question—“have the Choctaws become less Choctaw as a result of these changes” (p. 160)—which readers could apply to any of the native groups represented in this collection.

Some facets of the collection will be puzzling to individual readers. I do not understand why native peoples of Maryland, Tennessee, Kentucky, and east Texas are not represented in the volume in some way. These areas are part of the southeastern region, and the tribes in these areas have close connections to the groups that are discussed here. Some could argue, in fact, that discussing the tribes who lived along the Virginia shore of Chesapeake Bay without discussing the tribes in Maryland’s eastern shore makes it difficult to assess the economic, political, and spiritual ties that link descendants of, for example, the Powhatan Confederacy and other native groups now associated with them. The brief references to the “pow-wow circuit” and other pan-Indian, identity-building events in several chapters do not do descriptive justice to these ties or to their importance to contemporary Indian life in the South.

I am also surprised at how little attention the authors paid to language issues and the roles played by “talk” in creating, defining, and maintaining continuity in Indian cultures. Granted, some

southeastern tribes have not retained fluency in their ancestral languages, and that dimension of the language/identity issue cannot be explored. But what can be explored is the role(s) played by the distinctive, tribally specific varieties of "Indian English" in defining and demarking group membership and group allegiance. Such usage is important to Lumbee interaction with other Lumbee and with non-Indian neighbors, as Brewer and Reising have explained ("Tokens in the Pocosin," *American Speech*, 1982), and is equally important to language dynamics among Mississippi Choctaw and Miccosukee peoples, as I have learned through my own fieldwork. Whether there is, in some sense, a uniquely Catawba English, a Mattaponi English, or a Waccamaw Sioux English can be particularly important in the light of the federal acknowledgment process if, as is the case in other Indian settings, Indian English varieties retain features of ancestral language grammar and rules of discourse and become, in effect, ways of talking "Indian" to outsiders.

I do not intend these comments as criticisms but only as indications that issues outside of the volume's "panorama" remain to be explored. More important, I think, is the information the volume does provide: It offers a succinct orientation to contemporary Indian life in the United States Southeast, exactly in the sense intended by the 1986 symposium. The straightforward presentation of the chapters and the readability of the prose make text content particularly accessible and even more appealing.

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Land Use, Environment, and Social Change: The Shaping of Island County, Washington. By Richard White. Seattle: University of Washington Press, 1992. 234 pages. \$14.95 paper.

In his foreword to this paperback edition of *Land Use, Environment and Social Change*, first published in 1980, William Cronon calls the book "an underappreciated classic" and points out that past readers may have missed the broader social and historical implications of this study because they saw it as merely a local history of a rather obscure place. Readers will gain more from this book, Cronon suggests, if they imagine that "all the world were indeed Island County" and if they understand that the forces shaping this