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well written, the book is easily accessible for nonacademic audiences. Finally, “*The Utes Must Go!*” is a good story, and that is what history should be.

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University of Oklahoma

National Wildlife Federation

Waccamaw Legacy: Contemporary Indians Fight for Survival. By Patricia Barker Lerch. Tuscaloosa: University of Alabama Press, 2004. 184 pages. \$29.95 paper.

The University of Alabama Press is on the vanguard of research and writing about modern, contemporary southeastern Native America with the press's Contemporary American Indian Studies series. For a long time academicians treated southern Indians as relics of the past. Enterprising realists recognized the academy's shortcomings as “Indian” communities gradually emerged from the woods and swamps throughout the twentieth century, becoming evermore vocal and public with their claims. The press's latest installment in this series, Patricia Barker Lerch's *Waccamaw Legacy*, promises to leave a legacy of its own.

Lerch is a pioneer scholar, having worked closely with the Waccamaw-Siouan Indians of southeastern North Carolina since 1981. This relationship allows Lerch to speak authoritatively on the history of the overlooked Waccamaw Indian community. In particular, this story seems to be one of persistence, a familiar theme to those working in the field of southeastern Indian studies.

Lerch opens *Waccamaw Legacy* with an adept synthesis of the colonial records, placing the historic Waccamaws in context. Lerch provides fascinating forays into obscure historical sources and comments on the various ponderings of early ethnographers. Particularly intriguing, especially for those unfamiliar with the vagaries of southeastern Indian history, is the discussion, in chapters 3 and 4, of the strategies employed by peoples of Indian descent to maintain their Indian identity—and their *communities*—in a predominating society generally acknowledging but two races—white and “colored.” In all of these efforts Lerch is successful in educating the reader, illuminating a heretofore relatively unknown Native American nation, and carrying southeastern Indian history into the late twentieth century.

Less convincing, however, is Lerch's demonstration of solid connections between the “historic” or aboriginal Waccamaws and the modern community claiming descent from this indigenous people. For instance, in the first chapter, “The Eastern Siouans,” Lerch tries to convince readers that the Spanish Guacaya of 1521 and the English Woccon of 1701 are references to the same people and that both are synonymous with Waccamaw. In asserting that the Waccamaw tribal name is used in 1670, the only credible source cited is John R. Swanton's classic *Indians of the Southeastern United States*, a massive ethnographic tome emanating from the hallowed old halls of the Smithsonian

Institutions' Bureau of American Ethnology and published originally in 1946. Swanton does not in fact provide his own authoritative citation, and one is left wondering just how tribal formation and alliances actually played out during the early colonial period. Perhaps Lerch should more forcefully redirect interested readers to the work of James Merrell and Helen Rountree, both cited elsewhere in this volume.

One thing that Merrell and Rountree make plain, even if somewhat indirectly at times, is that colonial observers often did not clearly differentiate among the various—and numerous—small tribes of the South Atlantic region. Furthermore, it appears that there were many regional dialects and languages, and few interpreters and traders—those who knew the tribes and their customs and histories better than most—left any writings. I do not think it is a shortcoming for modern scholars and others interested in southeastern Indian history simply to admit that in all the taxonomic and classificatory ruminating of the twentieth century and more, we know very little of the actual aboriginal demographic landscape.

This argument is salient because one senses that Lerch is feeling hard-pressed to make certain that readers believe her—that her subjects, the modern Waccamaw-Siouan people are, in reality, the descendants of the aboriginal Waccamaws. Skeptics abound, particularly now, in the era of Indian casinos. Perhaps Lerch is on more solid ground when she explicates for us the complicated history of Waccamaw efforts to gain both local and federal recognition as an Indian “tribe,” a distinct community of American Indian descendants.

Lerch quickly and effectively establishes two main points: first, the Waccamaws have held a strong sense of “Indian” identity since the end of the nineteenth century, and second, Waccamaw efforts at recognition—local, state, and federal—extend well back into the early twentieth century. The Waccamaws are not a neo-Indian group seeking to capitalize on recent legislation. If nothing else, Lerch does prove that the Waccamaws are an enduring community.

However, readers may leave this book questioning one of Lerch's paradigms. Chapters 4 and 5 build on an interpretive framework erected from Lerch's earlier writings and her own methodological theory of articulation. This theory holds that the Waccamaw community, rather than being assimilative in any sense, gave expression to a cultural identity as a minority group in order to negotiate informal arrangements with the resource-controlling white power structure. The Waccamaws asserted an “Indian” cultural identity. This theory makes perfect sense in examining the changing definition of *Indian* in North Carolina, with Lerch showing that Waccamaw leadership well understood the white community's racial and political views (as well as their biases), effectively exploiting these concepts to set themselves apart from “colored people.”

Yet this approach does not take into consideration perception and the portrayal of the Waccamaw community by the colored community—a community of which the Waccamaws frequently were accused of being a part. In other words, while Lerch does not shy away from reporting that Waccamaw “race”

was often the preeminent issue or question in white minds, there is nothing here about how blacks viewed the Indians. Indeed, this whole issue raises a number of questions not effectively addressed by Lerch.

For instance, if the Waccamaws were always Indian, why did some whites so vehemently question the community's assertions and authenticity? Furthermore, if the Waccamaws were not "assimilated" but were only "articulating," why was there concern about or questioning of Waccamaw claims of uniqueness? Despite all of Lerch's discussion on articulatory relationships, providing justifications for the ever-changing tribal moniker, the book actually opens with a quote, assumedly from a community member, a woman recalling being asked to identify her tribal affiliation and being able to respond only with "I don't know what tribe."

Just what is the Waccamaw community's Indian culture? Initially, this culture is undefined. One gets the sense that, in the beginning, as it were, the Waccamaws were actually quite similar to their non-Indian neighbors—white and black. What finally sets the Waccamaws apart is *themselves*. They seek to define themselves, the shape of their community, on their own terms. I am not sure if Lerch takes full advantage of the opportunity to delve into the meaning and structure of this "self-segregation."

But Lerch is adept enough to carry readers through an explication of that peculiarly Waccamaw "Indian" culture, and she is strongest in the final chapters, explicating the Waccamaws' continuing struggles with local politics and the road to recognition in Washington, DC. What emerges forcefully is the Waccamaws' enduring legacy, which should resonate with other tribes—especially those without federal recognition—and readers across the United States. The Waccamaws, like many people we like to call "Americans," are a unique community by virtue of their insistence on a unique ethnicity, having a modicum of control over their internal affairs, while simultaneously extending an open hand of friendship and cooperation to the predominant society. The Waccamaw story is, for that alone, a nice chapter in southeastern American Indian history.

As a historian I crave in-depth analysis of social situations and look for explanations of how and why changes occur over time. Maybe the modern Waccamaws do descend from the historical aboriginal Waccamaws. I am not sure if we—the readers, the public—should be overly concerned with that or not. Of course, it does weigh heavily on the Waccamaws, owing to the fact that recognition—formal acknowledgment—weighs so heavily on Waccamaw affairs and informs Waccamaw identity today in ways it did not fifty years ago. Of course, fifty years ago Waccamaw identity was something other than what it was one hundred years ago.

Therein lies perhaps one of my biggest criticisms of *Waccamaw Legacy*. There really is not much here on the mid-eighteenth century through the late nineteenth century. It seems to me that these periods are critical to understanding the conditions, developments, actions, reactions, and strategies of the early twentieth century. Granted, the book is expressly about the twentieth century, but I bet readers would like some sense of how the modern Waccamaws, circa 1880–1900, came to be the modern Waccamaws. We know

so very little of southeastern North Carolina's Indian peoples and their efforts to maintain or resurrect long-lost Indian identities. The lack of background creates a thirst for some exposition into just how the original peoples' identities were lost, or transformed, over the course of 150 or more years.

As a general guide, though, there is no more informative introduction to the modern Waccamaw-Siouan Indian community than *Waccamaw Legacy*. Indeed, Lerch appears to be the only scholar to consider seriously the Waccamaws on their own terms and within their own contexts. The fact that this community has survived for so long, and has held onto its "Indian" identity, is all the more stimulating when one considers where the Waccamaws reside today, on the fringes of earliest European explorations and settlement in that part of North America that is now the United States. The book's subtitle asserts that these contemporary Indians "fight for survival." After reading *Waccamaw Legacy*, though, I would argue that they have already won that fight. Today the Waccamaws fight not for mere survival as Indians—they have successfully articulated—but for wider acceptance as a *tribe*, that is, as a distinct community of American Indian descendants. The Waccamaws fight for *recognition*.

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Who Owns Native Culture? By Michael F. Brown. Cambridge, MA: Harvard University Press, 2003. 315 pages. \$29.95 cloth; \$16.95 paper.

Cultural appropriation is a newly popular term referring to a process in which persons, agencies, and corporations of the world's dominant societies simply take and use the cultural content of indigenous societies without consulting, without asking, and without legal constraint. The process goes back centuries, but since the 1980s indigenous groups, particularly in North America, Australia, and New Zealand, have mounted highly visible protests against cultural appropriation, part of a remarkable resurgence of indigenous political assertiveness. One remedy that has been explored has been the feasibility of broadening international intellectual property instruments to provide to indigenous societies perpetual ownership of their cultural content. In 1998 Michael Brown published an extensive essay in *Current Anthropology* (vol. 39: 193–222) concerned with the troubling consequences if this solution were to succeed. Brown's book elaborates, extends, and deepens the argument he laid out in 1998.

Fundamentally, Brown argues that the indigenous effort to stop cultural appropriation attacks the world's already "imperiled intellectual and artistic commons" (10). If indigenous societies control who may use their images, their art, their narratives, and their environmental knowledge, if they reclaim skeletal remains from museums and archaeological repositories, if they can limit public access to spiritually important localities on public lands, then, Brown argues, the great benefits that (primarily Western) civilization has gained from putting such resources in the public domain will be deeply