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raised the issue of SECC origins in both Meso-America and North America, perhaps reflecting either the sporadic influence of the former on the latter or their concurrent evolution from similar social and economic contexts. In addition, it seems that the SECC's symbolic meanings can change with the context as the symbols/motifs are reused and recombined to express both new sociopolitical realities and changes in cultural perceptions or worldviews.

Future research into the SECC may follow profitably from these emergent themes. For example, as more archeological data become available, a tighter determination of geographical distribution may emerge as well as a newer conceptual definition of the complex, perhaps leading to further clarification of its relationship with its regional variations. Additional research may also shed more light on the question of a common antecedent or a shared worldview underlying the seemingly related Meso-American and SECC designs and motifs.

In any case, regardless of the direction of future research, any professional or lay archeologist interested in the SECC in particular or in Southeastern archeology in general will be well served by obtaining and devouring a copy of this book. The Cottonlandia conference organizers, the participants, and the editor of this book deserve a hearty "Well Done!"

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The Tunica-Biloxi: Southeast. By Jeffrey P. Brain. New York and Philadelphia: Chelsea House Publishers, 1989. 104 pages. \$17.95 Cloth.

This is one of fifty-three short volumes in the "Indians of North America" series, which aims to give "greater comprehension of the issues and conflicts involving American Indians today" to "young adults"—evidently readers at the high school level. Most volumes, like this one, deal with a single tribe.

Each chapter of the book summarizes the history and culture of the Tunicas at one of the locations they occupied consecutively along and near the lower Mississippi River. The first chapter describes the province of Quizquiz around present Clarksdale, Mississippi, thought to be ancestral to the Tunicas, as it was viewed

by the de Soto expedition in 1541. The second chapter describes the Tunicas found by French explorers between 1699 and 1706 at their principal village on the Yazoo River some eighty-five miles south of Clarksdale. The Tunicas then moved to Portage de la Croix, establishing several villages where the Red River empties into the Mississippi.

By 1731, when the Tunicas moved a few miles south to Tunica Bayou, they numbered only a few hundred. Here there was a single village, where the "Tunica Treasure" was buried, to be discovered by a pot-hunter in the late 1960s. After 1764 the Tunicas moved about fifteen miles further south to Pointe Coupée, where they lived for some twenty-five years, finally moving to establish a couple of settlements near Marksville, Louisiana, on the Red River. There they stayed, marrying Indians of the Ofo, Avoyel, Biloxi, and Choctaw tribes, as well as whites and Blacks.

The final chapter deals with the Tunicas in the twentieth century, culminating with their recognition by the federal government in 1981 as the Tunica-Biloxi Indian tribe of Louisiana, partly on the basis of archeological evidence from the Tunica Treasure and related sites analyzed by Jeffrey Brain (who here modestly refrains from mentioning his important role).

These chapters give brief accounts of the history of Tunica-European relations during each period and summarize the information on Tunica culture obtained from contemporary documents and from archeological excavations and surveys. The author has taken rather uncritically the information offered by the early sources, and makes little use of later comparative ethnological data to correct the ethnocentric bias of the documents or to fill in the gaps left by them and by the archeological evidence. Unfortunately, he did not synthesize the many ethnographic fragments and the myths and traditions collected by anthropologists Albert S. Gatschet in 1886 and John R. Swanton in 1907-10; nor did he synthesize data recorded and analyzed by linguist Mary R. Haas in her classic research in 1933-39 with the last speaker of Tunica, Sesostrie Youchigant (born ca. 1870, died ca. 1953)—although the volume does begin with a very simplified and much reduced version of some historical traditions Haas collected from Youchigant. The last chapter is the weakest, because it is not based on modern ethnographic or historical work nor on serious oral history.

In spite of these shortcomings, the information included in this

book appears to be accurate and well considered. The text is undocumented, but an adequate final bibliography of nine items includes or leads to most of Brain's sources. There are two text inserts: a two-page irrelevant description by Mark Twain of a Mississippi River flood and an inadequate four-page account of the Biloxi and other lower Mississippi Indians ancestral to the modern Tunica-Biloxi.

Brain himself must be responsible for the excellent eight-page section of color photographs of objects from the Tunica Treasure. But other illustrations conflict or are erroneous: An obviously French glazed pot shown on page 42 is said to be "made by a Tunica," while a caption by Brain on page 35 says that "unlike the French . . . the Tunica did not apply glaze to their pottery"; the drawing on page 14 does not show "an Indian settlement" but rather the temporary headquarters of the French settlers of John Law's Mississippi Bubble; a pine needle basket on page 40 uses modern, not ancient, techniques; and the "Tunica temple" (and chief's house) in the 1732 drawing on page 60 is Acolapissa, not Tunica.

Other illustrations are inadequately described. The drawing reproduced on page 48 showing a Tunica village about 1730 includes more evidence than the caption indicates: a temple, and in the center of the village a ceremonial post or pole with a calumet attached. The caption on page 46 does not point out that the man at "B" is shown with relatively accurate tattoo patterns on his body; the caption for the fine watercolor on page 56 does not mention the three Natchez scalp trophies held by the Tunica chief. There also are three illustrations (pages 17, 24, 62) that should have been identified as nineteenth-century reconstructions (probably inaccurate) rather than the contemporary pictures most readers will assume them to be.

This book, faulty as it is, is the only convenient source for students and others to refer to for a general, usually accurate, account of Tunica history and culture.

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