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From Chicaza to Chickasaw: The European Invasion and the Transformation of the Mississippian World, 1540-1715. By Robbie Ethridge.

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termination even by the time the Menominees were terminated in 1961. By the time of Menominee restoration in 1973, the policy was widely acknowledged to be a failure, and restorations were granted without much resistance. That is not to say tribes were restored in full, however. Land bases and forest parcels that had been sold to private owners could not be restored. Some tribes were restored without any land base and were encouraged to use tribal funds to buy land on their own. In order to overcome concerns of local commercial fishermen and hobbyist hunters, some tribes had to agree to limited fishing and hunting rights, rights that had been guaranteed in treaties as access to "usual and accustomed places." One tribal leader viewed this as too costly a compromise.

Termination policy destroyed more than one hundred Native American communities, and while many of those communities have won recognition and tribal benefits, the impact on their tribal identity and on the lost generation many terminated groups describe cannot be measured. Opposition to termination also united Native Americans across the country who opposed further decimation of tribal cultures and land bases. The National Congress of American Indians played a key role in this opposition, as did smaller inter-tribal groups such as the Affiliated Tribes of Northwest Indians.

Despite its impact on Indian Country, the topic of termination remains under-examined by scholars. For college students and general readers interested in federal Indian policy, Ulrich's *American Indian Nations from Termination to Restoration* provides a great foundation for further research. Scholarly readers interested in more detailed studies might turn to Nicholas C. Peroff's *Menominee DRUMS: Tribal Termination and Restoration, 1954–1974; Termination's Legacy: The Discarded Indians of Utah* by Warren R. Metcalf; and David R. M. Beck's *Seeking Recognition: The Termination and Restoration of the Coos, Lower Umpqua, and Siuslaw Indians, 1855–1984*.

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From Chicaza to Chickasaw: The European Invasion and the Transformation of the Mississippian World, 1540–1715. By Robbie Ethridge. Chapel Hill: University of North Carolina Press, 2010. 352 pages. \$39.95 cloth; \$27.95 paper.

In 1540 Hernando DeSoto and his army pushed their way through a densely populated world of chiefdoms spread throughout the southeastern North America. A century and a half later, all were gone. *From Chicaza to Chickasaw*

tells the story of that 150-year transformation. Despite the title, the book does not focus on the Chickasaw and their ancestors, but examines all those populations living in the polities descended from the ancient Mississippians. Often overlooked in favor of more well-known tales of conquest from New England and the Great Plains, this disquieting story should be known to everyone interested in Native Americans and their histories.

Ethridge begins by introducing the Mississippian cultures that populated the Mississippi River valley beginning around AD 900 and spread throughout the Southeast by about AD 1200. Apparently, several large, centralized polities spread and then stabilized into somewhat smaller polities, which then regularly cycled between relatively centralized and decentralized political control. Into this dynamic political world DeSoto penetrated in 1540. DeSoto and his men brought with them Old World diseases that contributed to the dissolution of Mississippian polities, but as Ethridge argues, DeSoto also fundamentally disrupted the political processes of the late Mississippian world by destabilizing relationships between polities, which initiated a rapid, destructive transformation. Continued European intrusion and manipulation of political dynamics led directly to the collapse of those polities and the eventual conquest and removal of the Native peoples of the Southeast.

Ethridge relies primarily on reports from European explorers, early colonists and traders, and later French, English, and Spanish officials. They are works that most history scholars of the early Southeast know well, and Ethridge does a wonderful job of weaving these diverse documents into a coherent picture of the changing cultural landscape of the Southeast from 1540 to 1715. Focusing in turn on the disruption and displacement of particular groups, Ethridge describes in each case how Europeans manipulated indigenous conflicts and instabilities to pursue colonial goals. Ethridge makes a strong case for the particularly damaging effects of slaving, both between Native peoples who aimed in many cases to replace individuals who had died from warfare or disease, and commercial slaving. The impact of Native slaving by colonial interests (particularly in South Carolina) has not been widely examined, and Ethridge should be commended for bringing this important topic to the fore.

The book contains a number of weaknesses. Much of the book consists of descriptive summaries of well-known European accounts of the Southeast. For someone unfamiliar with these accounts, the book will be an informative resource, but for scholars who already know them well, much of the book will be review. Ethridge also offers a strange mix of generalizations and unique details that makes the book seem uneven. At times the generalizations mislead the reader, such as when Ethridge states that Mississippian societies were matrilineal (47). Almost certainly some Mississippian societies were

organized matrilineally, but almost certainly others were patrilineal. Ethridge relies upon evidence from the historic Natchez to make his argument, but the Natchez are only one model for Mississippian sociopolitical organizations, which most likely were diverse. Similarly, the author uses specific terms in a general context, such as the specific Creek word *mico* throughout the book to refer to political leaders, instead of the more general term *chief*. While this is common practice among some scholars of the indigenous Southeast (just as *veroance* is used by some scholars of the Chesapeake), the term's very specificity is misleading. We simply do not know what powers and duties were expected of Mississippian political leaders, although we do know that they varied from polity to polity, as Ethridge himself explains. Given our level of understanding, instead of applying a very specific term from a specific culture to all leaders in the Mississippian world, here the more generic term *chief* seems much more appropriate.

While the above are fairly minor quibbles, the book's lack of a clear theoretical framework is a more significant problem. Ethridge's argument that Europeans interfered with and manipulated Native polities and that these actions led to their collapse is sound, but he does not provide a theory of political process to help us understand or explain how that happened. Moreover, Ethridge's argument is made largely from outside of the Native polities, that is, from the perspective of Europeans describing what they saw and thought. Modern scholarship on Native polities must strive to explore what was going on from the Native point of view. That requires a theory of political process and social behavior in order to understand what the Native people's viewpoints, strategies, and motivations were, and the book lacks such a theory.

Despite this flaw, *From Chicaza to Chickasaw* is an excellent and thought-provoking book, and its overall value lies in the quantity and structure of its information. Ethridge provides much evidence to consider, and organizes it into a clear statement about the transformation of Southeastern polities in the early days of European intrusion. The book will be extremely useful to students working to become familiar with the early historic Southeast, and of great benefit to Southeastern scholars who not have recently engaged this material. It is a significant work many will be glad to have on their shelf, and will probably refer to often.

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