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The Storied Landscape of Iroquoia explores the creation, destruction, appropriation, and enduring legacy of one of early America ' s most important places: the homelands of the

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Haudenosaunees (also known
as the Iroquois Six Nations).
Throughout the late
seventeenth, eighteenth, and
early nineteenth centuries of
European colonization the
Haudenosaunees remained

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the dominant power in their homelands and one of the most important diplomatic players in the struggle for the continent following European settlement of North America by the Dutch, British, French,

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Spanish, and Russians. Chad
L. Anderson offers a
significant contribution to
understanding colonialism,
intercultural conflict, and
intercultural interpretations of
the Iroquoian landscape

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during this time in central and western New York. Although American public memory often recalls a nation founded along a frontier wilderness, these lands had long been inhabited in Native American

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villages, where history had been written on the land through place-names, monuments, and long-remembered settlements. Drawing on a wide range of material spanning more than a

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century, Anderson uncovers
the real stories of the
people—Native American and
Euro-American—and the
places at the center of the
contested reinvention of a
Native American homeland.

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These stories about Iroquoia were key to both Euro-American and Haudenosaunee understandings of their peoples ' pasts and futures. For more information about The Storied Landscape of

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Iroquoia, visit
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"Using historical and
archaeological analysis, Kurt

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A. Jordan interrogates the concept of colonialism by demonstrating that the Seneca Iroquois (a member of the Six Nations Iroquois, or Haudenosaunee, confederacy) were entangled

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with, but not dominated by, Europeans during the first half of the eighteenth century. Even two hundred years after their initial engagement With Europeans, Senecas were extremely

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selective about which aspects of European material culture, plant and animal species, and lifeways they allowed into their territory." "These findings refute long-standing scholarly interpretations of

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eighteenth-century Iroquois political and economic development, which primarily have been based on documents written by colonial officials seeking to control Iroquois actions. By

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incorporating archaeological
data and reassessing
historical documents in light
of new archaeological
evidence, Jordan gives
conclusive and solid support
for a positive interpretation of

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the state of Seneca society in the first half of the eighteenth century and vividly depicts the local developments that made the "Seneca Restoration" possible." --BOOK JACKET.

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**With humans moving easily
from water to land, the**

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**archaeology of the shore
should likewise be
seamless. This principle of
the “seamlessness” of
human interaction with the
maritime environment
undergirds author Ben**

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**Ford's sweeping survey. In
The Shore Is a Bridge: The
Maritime Cultural
Landscape of Lake Ontario,
Ford explores human
interaction with the waters
of the lake, spanning the**

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**international border, from
5,000 years ago to the
early twentieth century. He
interprets written and
archaeological sources
using a maritime cultural
landscape approach to**

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investigate how the perception of place influences the interaction between humans and the physical environment. Ford focuses on the lake shore, which served as a link

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**between the maritime and
terrestrial worlds of the
people who lived around it.
Lake Ontario was the first
of the Great Lakes to be
developed by Europeans,
and it was part of the home**

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**ranges of the
Haudenosaunee (Iroquois),
the Huron-Wendat, and the
Mississauga, as well as
other Native American
groups known only from
their archaeological**

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**remains. Consequently,
Lake Ontario was at the
heart of early Great Lakes
maritime culture. Using
terrestrial and submerged
archaeological methods,
history, and ethnography,**

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**the author meticulously
weaves together previously
disparate data to construct
a cohesive and holistic
understanding of this
important region from
ancient to modern times.**

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**The Shore Is a Bridge
presents a new way to
interpret the maritime
archaeological record and
maritime culture by
synthesizing archaeological
data, historical documents,**

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**and oral histories into an
all-inclusive view of the
lakeshore.
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The greatness of America is right under our feet. The American past—the people, battles, industry and homes—can be found not only in libraries and

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**museums, but also in
hundreds of archaeological
sites that scientists
investigate with great care.
These sites are not in
distant lands, accessible
only by research scientists,**

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but nearby—almost every locale possesses a parcel of land worthy of archaeological exploration. Archaeology in America is the first resource that provides students,

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**researchers, and anyone
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history with a survey of the
most important
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**people who left the
artifacts, and the nature of
the ongoing research.
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**and Plateau, the Great
Plains and Rocky
Mountains, the Midwest,
the Northeast, the
Southeast, the Southwest,
and the West Coast. Each
entry provides readers with**

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**an accessible overview of
the archaeological site as
well as books and articles
for further research.**

**A fundamental issue for
twenty-first century
archaeologists is the need**

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to better direct their efforts toward supporting rather than harming indigenous peoples. Collaborative indigenous archaeology has already begun to stress the importance of cooperative,

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**community-based research;
this book now offers an up-
to-date assessment of how
Native American and non-
native archaeologists have
jointly undertaken research
that is not only politically**

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**aware and historically
minded but fundamentally
better as well. Eighteen
contributors—many with
tribal ties—cover the
current state of
collaborative indigenous**

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**archaeology in North
America to show where the
discipline is headed.
Continent-wide cases, from
the Northeast to the
Southwest, demonstrate
the situated nature of local**

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**practice alongside the
global significance of
further decolonizing
archaeology. And by
probing issues of
indigenous participation
with an eye toward method,**

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**theory, and pedagogy,
many show how the
archaeological field school
can be retailored to
address politics, ethics, and
critical practice alongside
traditional teaching and**

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research methods. These chapters reflect the strong link between politics and research, showing what can be achieved when indigenous values, perspectives, and

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**knowledge are placed at
the center of the research
process. They not only
draw on experiences at
specific field schools but
also examine advances in
indigenous cultural**

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**resource management and
in training Native American
and non-native students.
Theoretically informed and
practically grounded,
Collaborating at the
Trowel's Edge is a virtual**

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**guide for rethinking field
schools and is an essential
volume for anyone involved
in North American
archaeology—professionals,
students, tribal scholars, or
avocationalists—as well as**

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those working with indigenous peoples in other parts of the world. It both reflects the rapidly changing landscape of archaeology and charts new directions to ensure

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**the ongoing vitality of the
discipline.**

**The Seneca Restoration,
1715-1754
From Hiawatha To
Geronimo
Collaborating at the**

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**Trowel's Edge
At the Font of the
Marvelous**

**The Shore Is a Bridge
Networks Among Fishers,
Foragers and Farmers**

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David Silverman argues against the notion that Indians prized flintlock muskets more for their pyrotechnics than for their efficiency as tools of war. Native peoples fully recognized the potential of firearms to assist them in their struggles against colonial forces, and mostly against one another, as

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arms races erupted across North America.

Since the fourteenth century, Eastern Woodlands tribes have used delicate purple and white shells called "wampum" to form intricately woven belts. These wampum belts depict significant moments in the lives of the

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people who make up the tribes, portraying everything from weddings to treaties. Wampum belts can be used as a form of currency, but they are primarily used as a means to record significant oral narratives for future generations. In *Reading the Wampum*, Kelsey provides the first academic

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consideration of the ways in which these sacred belts are reinterpreted into current Haudenosaunee tradition. While Kelsey explores the aesthetic appeal of the belts, she also provides insightful analysis of how readings of wampum belts can change our understanding of specific treaty rights

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and land exchanges. Kelsey shows how contemporary Iroquois intellectuals and artists adapt and reconsider these traditional belts in new and innovative ways. Reading the Wampum conveys the vitality and continuance of wampum traditions in Iroquois art, literature, and community,

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suggesting that wampum narratives pervade and reappear in new guises with each new generation.

Worlds the Shawnees Made: Migration and Violence in Early America
Traditional Anishinaabe (Ojibwe or Chippewa) knowledge, like the knowledge systems of indigenous

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peoples around the world, has long been collected and presented by researchers who were not a part of the culture they observed. The result is a colonized version of the knowledge, one that is distorted and trivialized by an ill-suited Eurocentric paradigm of scientific investigation and

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classification. In Our Knowledge Is Not Primitive, Wendy Makoons Geniusz contrasts the way in which Anishinaabe botanical knowledge is presented in the academic record with how it is preserved in Anishinaabe culture. In doing so she seeks to open a dialogue between the two

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communities to discuss methods for decolonizing existing texts and to develop innovative approaches for conducting more culturally meaningful research in the future. As an Anishinaabe who grew up in a household practicing traditional medicine and who went on to become

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a scholar of American Indian studies and the Ojibwe language, Geniusz possesses the authority of someone with a foot firmly planted in each world. Her unique ability to navigate both indigenous and scientific perspectives makes this book an invaluable contribution to the field of Indian

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studies and enriches our
understanding of the Anishinaabe and
other native communities.

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*primitive Iroquois warriors to
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Hiawatha to Geronimo
chronicles the demise of the
native peoples of North
America to the relentless
encroachment of white*

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European settlement. From the forests of New England to the deserts of the American southwest, the indigenous peoples of America were driven mercilessly from the lands they had roamed for

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thousands of years. This is their story, the forgotten tribes and their heroic leaders: King Phillip, Blue Jacket, Tecumseh, Osceola, Red Cloud, Sitting Bull, Crazy Horse, Cochise, Geronimo. Each of these,

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*along with countless others,
rose up to take the torch from
his predecessor in a near-
continuous cycle of conflict
that spanned the continent and
all but eradicated a people and
a culture. Taken together with*

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our nation's terrible history of slavery, the assault by whites on Native America formed the second of the great pillars of the American Tragedy. It was perhaps the most egregious of our Nation's Original Sins.

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*Drawing on archaeology,
historical evidence, oral
traditions, and linguistics, this
book provides a view of
Iroquois life from the
prehistoric period and Owasco
sites through the*

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*establishment of the Five
Nations.*

*William N. Fenton's
contributions to the
understanding of the cultures
and histories of the Iroquois
are formidable. Fenton*

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grounded his studies in decades of fieldwork among the Senecas, an encyclopedic knowledge of pertinent historical accounts, a keen appreciation for interpretive theory and practice in

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ethnohistory and anthropology, and an enduring, generous character. ø William Fenton: Selected Writings brings together for the first time Fenton's most influential writings on the

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folklore, factionalism, and the
repatriation of material

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*culture; discussions of theory
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and summaries of the early*

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This collection reveals much about the world of the Iroquois, past and present, as well as the career and accomplishments of Fenton himself.

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The Cayuga are one of the original

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five nations of the Haudenosaunee Confederacy, a powerful alliance of Native American tribes in the Northeast, inhabiting much of the land in what is now central New York State. When their nation was destroyed in the Sullivan-Clinton

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campaign of 1779, the Cayuga endured 200 years of displacement.

As a result, relatively little is known about the location, organization, or ambience of their ancestral villages.

Perched on a triangular finger of land against steep cliffs, the

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sixteenth-century village of Corey represents a rare source of knowledge about the Cayuga past, transforming our understanding of how this nation lived. In Corey Village and the Cayuga World, Rossen collects data from

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archaeological investigations of the
Corey site, including artifacts that
are often neglected, such as
nonprojectile lithics and ground
stone. In contrast with the
conventional narrative of a
population in constant warfare,

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analysis of the site's structure and materials suggests a peaceful landscape, including undefended settlements, free movement of people, and systematic trade and circulation of goods. These findings lead to a broad summary of Cayuga

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archaeological research, shedding new light on the age of the Haudenosaunee Confederacy and the role of the Cayuga in the American Revolution. Beyond the comprehensive analysis of artifacts, the Corey site excavation is

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significant for its commitment to the practice of "indigenous archaeology," in which Native wisdom, oral history, collaboration, and participation are integral to the research.

The Kinzua Dam has cast a long

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shadow on Seneca life since World War II. The project, formally dedicated in 1966, broke the Treaty of Canandaigua of 1794, flooded approximately 10,000 acres of Seneca lands in New York and Pennsylvania, and forced the

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relocation of hundreds of tribal members. Hauptman offers both a policy study, detailing how and why Washington, Harrisburg, and Albany came up with the idea to build the dam, and a community study of the Seneca Nation in the

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postwar era. Although the dam was presented to the Senecas as a flood control project, Hauptman persuasively argues that the primary reasons were the push for private hydroelectric development in Pennsylvania and state

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transportation and park development in New York. This important investigation, based on forty years of archival research as well as on numerous interviews with Senecas, shows that these historically resilient Native peoples adapted in the face

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of this disaster. Unlike previous studies, *In the Shadow of Kinzua* highlights the federated nature of Seneca Nation government, one held together in spite of great diversity of opinions and intense politics. In the Kinzua crisis and its aftermath,

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several Senecas stood out for their heroism and devotion to rebuilding their nation for tribal survival. They left legacies in many areas, including two community centers, a modern health delivery system, two libraries, and a museum. Money

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allocated in a "compensation bill" passed by Congress in 1964 produced a generation of college-educated Senecas, some of whom now work in tribal government, making major contributions to the Nation's present and future. Facing

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impossible odds and hidden forces, they motivated a cadre of volunteers to help rebuild devastated lands. Although their strategies did not stop the dam's construction, they laid the groundwork for a tribal governing structure and for

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managing other issues that followed from the 1980s to the present, including land claims litigation and casinos.

The early history of the Onondaga Iroquois and their cultural responses to the European invasion are

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illuminated in this valuable study,
Evolution of the Onondaga Iroquois.
Drawing on a wealth of
archaeological evidence and
historical documents, James W.
Bradley traces the origins of the
Onondaga, beginning around a.d.

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1200. Much attention is devoted to the sixteenth and early seventeenth centuries, which were marked by the introduction and growing popularity of European trade goods. Bradley shows how the Onondaga creatively used and viewed these exotic

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objects; such items as axes and kettles were adapted to meet traditional Native needs. ø During the period shortly after the first encounters with Europeans, the Onondaga successfully adjusted to changes in their world rather than

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being overwhelmed by them. Their accommodation resulted in such celebrated cross-cultural creations as wampum and the League of the Five Nations.

"Using historical and archaeological analysis, Kurt A. Jordan interrogates

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the concept of colonialism by demonstrating that the Seneca Iroquois (a member of the Six Nations Iroquois, or Haudenosaunee, confederacy) were entangled with, but not dominated by Europeans during the first half of

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the eighteenth century." --Inside
jacket.

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This timely volume offers a compilation of twenty-four articles covering a wide spectrum of topics in Iroquoian archaeology. Culled from leading publications, the pieces collectively represent the

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*current state of knowledge and
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figures in regional archaeology, the book includes responses by Haudenosaunee writers to the political context of contemporary archaeological work. This collection will prove indispensable to scholars in all areas of Iroquois

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studies, students and teachers of Iroquoian archaeology, and professional and avocational archaeologists in the United States and Canada.

The folktales and myths of the Iroquois and their Algonquian

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neighbors rank among the most imaginatively rich and narratively co-herent traditions in North America. Inspired by these wondrous tales, Anthony Wonderley explores their significance to Iroquois and

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Algonquian religions and worldviews. Mostly recorded around 1900, these oral narratives preserve the voice and something of the outlook of autochthonous Americans from a bygone age, when storytelling was an important

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facet of daily life. Grouping the stories around shared themes and motifs, Wonderley analyzes topics ranging from cannibal giants to cultural heroes, and from legends of local places to myths of human origin. Approached comparatively

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and historically, these stories can enrich our understanding of archaeological remains, ethnic boundaries, and past cultural interchanges among Iroquois and Algonquian peoples.

"In this book, Rice offers a

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*comprehensive history based on the
oral traditions of the*

*Rotinonshonni Longhouse People,
also known as the Iroquois.*

*Drawing upon J.N.B. Hewitt's
translation and the oral*

presentations of Cayuga Elder

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Jacob Thomas, Rice records the Iroquois creation story, the origin of Iroquois clans, the Great Law of Peace, the European invasion, and the life of Handsome Lake. As a participant in a 700-mile walk following the story of the

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Peacemaker who confederated the original five warring nations that became the Rotinonshonni, Rice traces the historic sites located in what are now known as the Mississippi River Valley, Upstate New York, southern Quebec, and

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*Ontario. The Rotinonshonni
creates from oral traditions a
history that informs the reader
about events that happened in the
past and how those events have
shaped and are still shaping
Rotinonshonni society*

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*Charles Garrad's unique work
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*Exploring Oral Narrative and
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Notes on Iroquois Archeology

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Environmental quality.

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This comprehensive text is intended for the junior-senior level course in North American Archaeology. Written by accomplished scholar Dean Snow, this new text approaches native North America from the perspective of

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evolutionary ecology. Succinct, streamlined chapters present an extensive groundwork for supplementary material, or serve as a core text. The narrative covers all of Mesoamerica, and explicates the links between the part of North America covered by the United

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States and Canada and the portions covered by Mexico, Guatemala, Belize, and the Greater Antilles. Additionally, book is extensively illustrated with the author's own research and findings.

While numerous books have been written about the great camps, hiking trails, and

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wildlife of the Adirondacks, noted anthropologist David R. Starbuck offers the only archeological guide to a region long overlooked by archeologists who thought that "all the best sites" were elsewhere. This beautifully illustrated volume focuses on the rich and varied

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material culture brought to the mountains by their original Native American inhabitants, along with subsequent settlements created by soldiers, farmers, industrialists, workers, and tourists. Starbuck examines Native American sites on Lake George and

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Long Lake; military and underwater sites throughout the Lake George, Fort Ticonderoga, and Crown Point regions; old industrial sites where forges, tanneries, and mines once thrived; farms and the rural landscape; and many other sites, including the abandoned Frontier

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Town theme park, the ghost town of Adirondac, Civilian Conservation Corps camps, ski areas, and graveyards. Invented History, Fabricated Power begins with an examination of prehistoric beliefs (in spirits, souls, mana, orenda) that provided personal

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*explanation and power through ritual
and shamanism among tribal peoples.*

*On this foundation, spiritual power
evolved into various kinds of divine
sanction for kings and emperors
(Sumerian, Egyptian, Greek, Roman,
Indian, Chinese and Japanese). As*

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kingships expanded into empires, fictional histories and millennia-long genealogies developed that portrayed imperial superiority and greatness. Supernatural events and miracles were attached to religious founders (Hebrew, Hindu, Buddhist, Christian, Islamic). A

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unique variation developed in the Roman Church which fabricated papal power through forgeries in the first millennium CE and the later “doctrine of discovery” which authorized European domination and conquest around the world during the Age of Exploration. Elaborate

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fabrications continued with epic histories and literary cycles from the Persians, Ethiopians, Franks, British, Portuguese, and Iroquois Indians. Both Marxists and Nazis created doctrinal texts which passed for economic or political explanations but were in fact self-

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aggrandizing narratives that eventually collapsed. The book ends with the idealistic goals of the current liberal democratic way of life, pointing to its limitations as a sustaining narrative, along with numerous problems threatening its viability over the long

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From Labrador to Lake Ontario, the Gulf of Saint Lawrence to French Acadia, and Huronia-Wendaki to Tadoussac, and from one chapter to the next, this scholarly collection of archaeological findings focuses on 16th

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century European goods found in Native contexts and within greater networks, forming a conceptual interplay of place and mobility. The four initial chapters are set around the Gulf of Saint Lawrence where Euro-Native contact was direct and the historical record is

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strongest. Contact networks radiated northward into Inuit settings where European iron nails, roofing tile fragments and ceramics are found. Glass beads are scarce on Inuit sites as well as on Basque sites on the Gulf's north shore, but they are numerous in

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French Acadia. Ceramics on northern Basque sites are mostly from Spain. An historical review discusses the partnership between Spanish Basques and Saint Lawrence Iroquoians c.1540-1580. The four chapters set in the Saint Lawrence valley show

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Tadoussac as a fork in inland networks. Saint Lawrence Iroquoians obtained glass beads around Tadoussac before 1580. Algonquin from Lac Saint-Jean began trading at Tadoussac after that. They plied a northern route that linked to Huronia-Wendaki via the Ottawa Valley

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and the Frontenac Uplands. Finally, four chapters set around Lake Ontario focus on contact between this region and the Saint Lawrence valley. Huron-Wendat sites around the Kawartha Lakes show an influx of Saint Lawrence trade in the 16th century, followed by an

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immigration wave about 1580. Huron-Wendat sites near Toronto show an unabated inflow of Native materials from the Saint Lawrence valley; however, neutral sites west of Lake Ontario show Native and European materials arriving from the south. A

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review of glass bead evidence presented by various authors shows trends that cut across chapters and bring new impetus to the study of beads to discover 16th-century networks among French and Basque fishers, Inuit and Algonquian foragers and Iroquoian farmers. With

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*contributions from Saraí Barreiro,
Meghan Burchell, Claude Chapdelaine,
Martin S. Cooper, Amanda Crompton,
Vincent Delmas, Sergio Escribano-Ruiz,
William Fox, Sarah Grant, François
Guindon, Erik Langevin, Brad Loewen,
Jean-François Moreau, Jean-Luc Pilon,*

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Michel Plourde, Peter Ramsden, Lisa Rankin and Ronald F. Williamson.

Thundersticks

The Maritime Cultural Landscape of Lake Ontario

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Measuring over 10,000 miles, the Great Lakes coastline, known as the “third coast,” is longer than the Atlantic and Pacific coastlines of the United States combined. It is difficult to overstate the history and future of the region as both a contested and opportunistic site for

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urbanism. Envisaged as a comprehensive “atlas,” this publication comprises in-depth analysis of the landscapes, hydrology, infrastructure, urban form, and ecologies of the region, delivered through a series of analytical cartographies supported by

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scholarly and design research from internationally renowned scholars, photographers, and practitioners from the disciplines of architecture, landscape, geography, planning, and ecology. This publication was awarded with a grant from the Graham

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the Fine Arts.

A more robust archaeological interpretation can be produced if a multiscalar approach is brought to bear on the study of the past. In Iroquoian Archaeology and Analytic Scale, ten

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contributors conducting studies of groups centered around New York State and southern Ontario present contemporary research focused not only on examining the role of scale and how it impacts the field of Iroquoian studies, but also how archaeologists

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studying other Native Americans can expand their own research.

Specifically, the contributors employ a variety of spatial, temporal, and methodological scales to reveal patterns and insights into the cultural interactions that might otherwise be

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missed by a less multiscalar approach. Furthermore, the diversity of research spans nearly a millennium, from A.D. 900 to 1800, and encompasses several different topographical settings, including major river floodplains, upland headwater areas, and terraces

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along smaller tributaries, yielding a plethora of current findings from the largest of villages to the smallest of seasonal campsites. Laurie E. Miroff and Timothy D. Knapp have organized these essays in roughly chronological fashion and provide an introduction

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that addresses the importance of a multiscalar analysis. This volume of Iroquoian-specific yet wide-ranging essays will be of interest to anyone specializing in Native American studies in the Northeast. It will also benefit archaeologists who wish to gain

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a better understanding of how using a multiscalar approach in their own research can be an integral step toward a more dynamic view of the Native American lived experience. Laurie E. Miroff is an adjunct professor of anthropology at Binghamton

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University and a project director at the
Public Archaeology Facility,
Binghamton University. She is
associate editor of Northeast
Anthropology, and her articles have
appeared in Northeast Historical
Archaeology and other journals.

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Timothy D. Knapp is Assistant to the Director for Prehistoric Research at the Public Archaeology Facility at Binghamton University.

The League of the Iroquois, the most famous native government in North America, dominated intertribal

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diplomacy in the Northeast and influenced the course of American colonial history for nearly two centuries. The age and early development of the League, however, have long been in dispute. In this highly original book, two

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anthropological archaeologists with differing approaches and distinct regional interests synthesize their research to explore the underpinnings of the confederacy. Wonderley and Sempowski endeavor to address such issues as when tribes coalesced, when

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intertribal alliances presaging the League were forged, when the five-nation confederation came to fruition, and what light oral tradition may shine on these developments. This groundbreaking work develops a new conversation in the field of Indigenous

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studies, one that deepens our understanding of the Iroquois League's origins.

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"The Prehistory of Home"
addresses a topic of widely shared
interest, and provides easy-to-
understand evidence and well-
argued interpretations. Jerry Moore

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is deft with words, phrasing, and building arguments, shifting effortlessly between antiquity and today while keeping the themes of home and prehistory clear.

Alongside the rigorous archaeological and scientific

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research, Moore's wit and
personality shine

throughout."--Wendy Ashmore,
coauthor of "Household and
Community in the Mesoamerican
Past"

Long before the indigenous people

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of southeastern North America first encountered Europeans and Africans, they established communities with clear social and political hierarchies and rich cultural traditions. Award-winning historian Gregory D. Smithers brings this

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world to life in Native Southerners, a sweeping narrative of American Indian history in the Southeast from the time before European colonialism to the Trail of Tears and beyond. In the Native South, as in much of North America, storytelling

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is key to an understanding of origins and tradition—and the stories of the indigenous people of the Southeast are central to Native Southerners. Spanning territory reaching from modern-day Louisiana and Arkansas to the Atlantic coast, and

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from present-day Tennessee and Kentucky through Florida, this book gives voice to the lived history of such well-known polities as the Cherokees, Creeks, Seminoles, Chickasaws, and Choctaws, as well as smaller Native communities like

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the Nottoway, Occaneechi, Haliwa-Saponi, Catawba, Biloxi-Chitimacha, Natchez, Caddo, and many others. From the oral and cultural traditions of these Native peoples, as well as the written archives of European colonists and their Native

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counterparts, Smithers constructs a vibrant history of the societies, cultures, and peoples that made and remade the Native South in the centuries before the American Civil War. What emerges is a complex picture of how Native Southerners

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understood themselves and their world—a portrayal linking community and politics, warfare and kinship, migration, adaptation, and ecological stewardship—and how this worldview shaped and was shaped by their experience both

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before and after the arrival of Europeans. As nuanced in detail as it is sweeping in scope, the narrative Smithers constructs is a testament to the storytelling and the living history that have informed the identities of Native Southerners to

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