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about changes in social organization, she incorporates examples from the various regions in which mounds existed.

The author's investigations of the treatment of the dead by various indigenous communities east of the Mississippi addresses contemporary concerns. By providing information on the importance of the dead among the living, in relation to burial, language, and action, she helps make the case for repatriating Native American skeletal remains to their communities today. One can only hope that her discussion of this issue will lead future researchers to follow a less morally repugnant path. Unlike many articles and books that address the relations between indigenous peoples and academics, this book offers solutions to some of the more egregious areas of tension. Mann clearly illustrates the shortcomings of the federal Native American Graves Protection and Repatriation Act passed in 1993. She also discusses the strategies used by the Native American Alliance of Ohio (NAAO) to protect archaeological sites and burials. The author makes clear that, more often than not, Native peoples are excluded from discussions concerning the excavations of indigenous sites in the United States. Through legislation, the NAAO is attempting to make Native participation a normal procedure of archaeological research. It is also seeking to create a North American Indian Memorial Park for the reburial of Native American remains that are of unknown cultural affiliation (p. 308).

Anyone interested in Native American history, contemporary Native American issues, and the relationship between academics and Native peoples will find this book an interesting overview of the past two centuries.

Martha McCollough
University of Nebraska

The Native Americans of the Texas Edwards Plateau, 1582–1799. By Maria F. Wade. Austin: University of Texas Press, 2003. 293 pages. \$39.95 cloth.

The Edwards Plateau, the southernmost part of the Great Plains, covers much of south central Texas and north central Mexico. Bisected by the Rio Grande and crisscrossed by many smaller rivers and streams, it is hot, rough country. Centuries ago, scores of small, autonomous bands of Indians—collectively labeled as *Coahuiltecas*, although Wade does not use that term—roamed the plateau, hunting buffalo and deer and gathering just about anything edible. Up the Rio Grande toward El Paso lay several large towns of Jumanos, peoples who farmed, hunted buffalo, and participated in an important cross-Texas trade. As the Spanish pushed north out of Mexico, the Edwards Plateau became the gateway to Texas and the Indians of the area became the first to be affected by Spain's attempts to colonize north of Rio Grande.

The sixteenth century saw these nations come under incredible stress. Diseases, often running ahead of European colonization, took their toll. Spanish slave raiding and warfare shattered many Indian nations in northern Mexico, sending their survivors reeling north onto lands already occupied by other peoples. During the same period, the Apache were expanding south

onto the Edwards Plateau, where they raided, fought, or absorbed many of the bands living there.

Maria F. Wade, an assistant professor of archaeology at the University of Texas at Austin, correctly argues that the Indian peoples of the plateau used three strategies to survive and combat these threats. First, they created military and economic coalitions with each other, even to the point of forming large multiethnic groups (*rancherías*) for added protection. Second, they used intermarriage and adoption of outsiders to bolster dwindling populations. Spouses and adoptees might come from allies, refugees, even captives. But the Edward Plateau peoples particularly sought out *ladinos*, hispanicized Indians who had once lived in Spanish missions. The *ladinos*, often Spanish-speakers with a good knowledge of the Spanish mindset, served as cultural brokers between the plateau peoples, the Spanish, and other Indians. Third, they tried to entice the Spanish into military alliances with them against the Apache and urged them to set up missions that would protect them from their enemies, while providing food and European merchandise.

Each of these strategies had only limited short-term success. However, they did have far-reaching effects on Plateau Indian societies. Large, multi-ethnic *rancherías* and *pueblos* created greater targets of opportunity for Apache raiders. At the same time, these groups shared ideas and customs that pushed their societies in new directions. Adoption and intermarriage had similar functions, often creating individuals with dual ethnicities and sometimes creating wholly new nations in the process. As Wade points out, this process calls into question the concepts of band and group identity that historians have relied on so much in the past. As for *ladinos*, while they frequently became leaders of these Indian nations, the Spanish never trusted them, usually seeing them as liars and manipulators who did more harm than good to Spanish interests.

Finally, the attempts to create a military alliance with Spain and have the friars build missions for protecting the Plateau Indians also failed. The Indians quickly learned that the Spanish could be poor, slow-moving, and fickle allies. Although they beseeched the Spanish to make war against the Apache, the Spanish dithered and finally refused (at least until the Apache began attacking their own settlements). As for missions, although the Indians needed them immediately, it took the Spanish years to approve one and then even longer to get one built. When the Spanish finally did build missions, most were too poor and too understaffed to provide much help—and so the Indians abandoned them in droves.

Wade finds all these developments “remarkable and new.” Unfortunately, although they might be remarkable, they are not new. Her work has been preceded by ethnohistorians who noted that Indians throughout Texas used the same strategies. Elizabeth John’s classic *Storms Brewed in Other Men’s Worlds* (1975) offers many instances of adoption, intermarriage, and the creation of multiethnic communities by such widely differing Indian peoples as Apache and Pueblos. Gary Clayton Anderson’s soon-to-be-classic 1999 work, *The Indian Southwest 1580–1830: Ethnogenesis and Reinvention*, covered much the same ground as Wade, in far more organized and readable fashion. Anderson went into great depth about the impact of *ladinos*, adoption, intermarriage, and the

Apache expansion on the ethnogenesis of new peoples in Texas. Strangely, Wade neither uses nor cites these two important works, as well as many others.

This does not mean that she has produced bad history. In fact, it is very good. Wade uses an incredibly wide variety of microfilmed primary sources in the many libraries and archives at the University of Texas at Austin. She also provides new translations of some crucial documents that scholars have long relied upon. However, a broader look at many of the excellent ethnohistories written on her topic during the last few years would make this an even stronger work. A little reorganization would also help. Some chapters are annotated re-translations of primary source documents, others are expanded timelines, while a few chapters are narrative history. Wade admits that this work came out of her doctoral dissertation, and, unfortunately, it often reads that way.

Nevertheless, she has proven herself to be one of the new breed of ethnohistorians producing quality work on Texas Indians. Like Anderson and others, Wade goes beyond the so often told story of Spanish triumphalism and Indian victimology. Instead she shows how the Indians of the Edwards Plateau adapted to the coming of the Spanish, manipulating them when they had to, and working their own agendas and strategies when they could. It makes a fascinating story.

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Powhatan Lords of Life and Death: Command and Consent in Seventeenth-Century Virginia. By Margaret Holmes Williamson. Lincoln: University of Nebraska Press. 323 pages. \$55 cloth.

This book uses an ethnographic approach in an attempt to reconstruct the Powhatan culture around the time that the Jamestown Colony was founded in 1607. Although it covers various aspects of the Powhatan in Tidewater Virginia, the work's scope is rather limited. Helen C. Rountree's books, *The Powhatan Indians of Virginia* (1989) and *Pocahontas's People* (1990), treat the Powhatan thoroughly and comprehensively. In contrast, Williamson concentrates on a narrower area: the basis of leadership, the relationship between political leaders and religious specialists, the role of ritual, and Powhatan cosmological beliefs.

Powhatan Lords of Life and Death relies heavily on one type of original source: eyewitness accounts by early colonists. However, instead of taking them at face value, the author attempts to interpret these accounts based on the English background, ideas, and beliefs of the Jamestown observers. A lengthy introduction sets forth her thesis that a structuralist analysis of these colonial documents should reveal more about Powhatan culture and the argument that a knowledge of contemporary European culture is essential to understand the cultural descriptions in the documents. Williamson also insists that these accounts be translated into the anthropological terms that would best reveal aboriginal Powhatan culture—hence, the need to analyze the entire culture just to understand Powhatan chiefs. She is also concerned about the colonists'