The Common Pot: the Recovery of Native Space in the Northeast. The book also shares an impetus to cultivate a hemispheric approach to indigenous forms with Birgit Brander Rasmussen's 2012 *Queequeg's Coffin: Indigenous Literacies and Early American Literature*. In her contribution to *Colonial Mediascapes*, Rasmussen observes that no full English translation of Guaman Poma's manuscript *Nueva corónica y bien gobierno* exists. The fact that this "centerpiece of colonial Latin American studies" is not fully accessible to Anglophone scholars bespeaks a problematic comparative gap that this collection addresses by drawing together a range of scholars with diverse geographic areas of study (142). The reader of *Colonial Mediascapes* can consider Andean *quipu*, Anishinaabeg depictions of "doodem identity," and Haudenosaunee speaking sticks together as exemplary indigenous approaches to effective communication (110). But given the rigorous treatment of each form in the individual essays, the reader can hardly reduce these media to abstract categories that obscure their diverse attributes and the intricate worldviews and social experiences they encompass.

Despite this book's consistent efforts to defamiliarize commonplace terminology for, and assumptions about, the means and meanings of colonial communication, the term "media" itself remains relatively uninvestigated in *Colonial Mediascapes*. The editors acknowledge that Appadurai's mediascape, which "attempts to understand how groups in today's world imagine themselves into being, without fixed spaces and through a swarm of media and communications devices," envisions communications at a much more rapid tempo than that of the colonial era (5). The term media, moreover, suggests assumptions about the pace and purposes of communication that indigenous forms might call into question. Why is the term "media" not challenged alongside "writing," "literacy," and "book"—terms that, to use Newman's words, might constrain "the conceptions of forms that they do not quite comprehend" (85)? Newman posits comparative analysis to arrive at, rather than begin with, terms and definitions of indigenous forms. Such an approach, less focused on definitions and more on the particular philosophies of communication evident in Native societies, in fact seems to compel the range of terms that remain in productive tension throughout *Colonial Mediascapes*. That these tensions remain unresolved testify to the book's capacious archive, the complexity of its sources, and those sources' rich treatment by a refreshingly interdisciplinary assembly of scholars.

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Corey Village and the Cayuga World: Implications from Archaeology and Beyond. Edited by Jack Rossen. Syracuse University Press, 2015. 272 pages. $39.95 cloth.

This volume offers significant new evidence on the little-known archaeology of the Cayuga Nation, whose homelands lie in modern upstate New York's Finger Lakes region. The stated goal of the monograph is to guide the reader through a sixteenth-century Cayuga village (the Corey site), recounting what can be known of daily life for

its inhabitants and situating the settlement both in the broader context of late precontact Cayuga and, even more broadly, Haudenosaunee (Iroquois) archaeological history. Editor Jack Rossen provides introductory and concluding chapters and an interpretive chapter on botanical remains. Contributions by eight other specialists, often highly technical in nature, offer insights on other key aspects of this particular Cayuga occupation, including its ceramics, lithics, and faunal remains. Notably, the investigative methods employed by Rossen and his team of researchers are uncommonly thorough. In particular, water flotation of botanical and faunal remains allow for unusually detailed findings, such as the discovery of a tobacco seed (156–157), and such analyses have been rare in Haudenosaunee archaeological research to date (140, 171).

The evidence presented indicates that Corey Village consisted of two "shorthouses" (smaller than typical Iroquois longhouses) that provided homes to an estimated forty to sixty people. While conducting excavations, Rossen discovered a varied and substantial array of medicinal plants near the site, and based on these plants and the nature of the lithics, faunal, and botanical remains, he concludes that the site reflects a degree of occupational specialization within the precontact Cayuga Nation. Essentially, he views it as a female-dominated settlement focused on the collection of medicinal plants and possibly also healing practices (185). To this point, the author's assessment of the evidence presented is largely convincing. The most parsimonious interpretation of the findings presented would be that Corey Village represented a specialized use, possibly seasonal occupation by clan specialists within the broader contemporary precontact Cayuga settlement complex (compare his descriptions of other Cayuga sites of this nature; 183, 190). Unfortunately, Rossen is not satisfied with such a limited interpretation (however interesting and valuable it might be) and instead opts to push the evidence discovered at Corey and several other precontact Cayuga sites beyond reasonable limits in the service of an overtly political contemporary agenda.

Rossen points out, rightly, that archaeological and historical study of the Haudenosaunee to date has been rife with "exploitations and abuses" (4), noting particularly the ways in which the cultural history of the Haudenosaunee has been misrepresented in the context of the recent Cayuga land claim (6) and also how research to date has excluded Cayuga voices (5). Rossen's proposed remedy is a five-stage program with the ultimate goal of Native control of cultural resources (11–13). Yet for all the rhetoric about his consultations with Cayuga people (see 8–10, 13–14, 174, 180, 191), Rossen's model very much resembles the old "Native informant" style of ethnographic research in which often unnamed Native people are tapped for information and the non-Native researcher arrogates to himself the work of interpretation. In Rossen's view, circumstances with the Cayugas have not yet reached the fourth stage of his developmental model, which "moves collaboration to a higher level, with cooperation in analysis, interpretation, and publication of materials" (12), but he fails to explain the absence of any written Cayuga perspectives on the archaeology of the Corey site among the volume's credited contributors (229–231).

More damaging from the standpoint of scholarship, however, is Rossen's persistent skewing of evidentiary findings to fit his preferred interpretation at the expense of consideration of alternative hypotheses. If there is no evidence from a Haudenosaunee

context to support a particular claim, Rossen does not hesitate to provide ethnographic analogies to other Native peoples (159), Easter Island (177), Latin America, Hawai'i (182), or even contemporary professional athletes as "proof" of his point. In an extreme example of this tendency, based on twenty-first century athletes' use of deer-antler spray, such as golfer Vijay Singh and Baltimore Ravens' linebacker Ray Lewis, he infers the medicinal qualities of ground deer-antler tines found at Corey Village for the sixteenth century (170).

Determined to challenge a series of "dominant archaeological narratives of the Haudenosaunee," which include an overemphasis on violence, denials of Cayuga indigeneity in modern upstate New York, and arguments for late formation of both the Cayuga Nation and Iroquois Confederacy as a whole (193–202), Rossen attacks a wide range of enemies (real and perceived) to his vision of contemporary social justice. As an argument against interpretations emphasizing the presence of militancy and violence in precontact Haudenosaunee political organization and settlement patterns, he stresses the "peacetime archaeological correlates" of three Cayuga sites: Levanna, occupied in the tenth and eleventh centuries, CE; Myers Farm, occupied in the fifteenth century; and Corey Village, occupied during the sixteenth century (199). Specifically, these peacetime correlates are defined as longhouse architecture, "intertribal medicine-society pipes," and an absence of concern for defense in terms of palisading or site location (199). While the identification of these correlates offers some fresh insights into the complexity of the late precontact Haudenosaunee past, they simply do not add up to a convincing revision of existing knowledge of five to six centuries of time, acknowledged both in Haudenosaunee tradition and the archaeological record alike as an era that witnessed occasional severe internecine violence.

Rossen insists on backdating the founding of the Iroquois Confederacy to the tenth century CE on the basis of an eclipse and a fragmentary thread of Iroquois tradition that fails to take into account the critical research of David Henige on such matters published in the 1999 volume of this journal (197). Additionally, he misconstrues the argument of this reviewer regarding the nature and origins of the Confederacy as a result of his evident failure to understand that no discrepancy exists between the achievement of the Great Peace (an internal accord among the Five Nations) and conflict between Haudenosaunee nations with non-Haudenosaunee outsiders (197).

Rossen's failure to adequately situate the important evidence recovered at Corey Village into mainstream Haudenosaunee scholarship is disappointing. If, as Rossen notes, the sixteenth century represented an anomalous time when the bulk of the Cayuga population moved to the western side of Cayuga Lake, where they apparently experienced more "social tension" and manifested a greater concern for "defense" than indicated at Corey (180, 186), what might explain such a movement and how might the small group of Cayuga medicinal specialists at Corey Village have engaged with their kin, and with other Haudenosaunee neighbors who then were most likely involved with political, military, and economic discussions related to the formation or operation of the Confederacy? How might we date the occupation of Corey Village more precisely (cf. statements made on 3, 32, 62, 67, 168, 189) given the acknowledged limits of current technology? Does Corey fit into a sequence of Cayuga occupations that might

help us to better understand the Nation's relationship to the landscape? While this book provides important groundwork, the answers to such questions, it appears, will await a scholar of the Cayugas at least as dedicated to understanding the precontact era as to promoting his or her own brand of contemporary political advocacy.

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Endgame for Empire: British-Creek Relations in Georgia and Vicinity, 1763–1776. By John T. Juricek. Gainesville: University Press of Florida, 2015. 338 pages. $74.95 cloth.

Modern understandings of the eighteenth-century Native South have been greatly enriched by the work of John T. Juricek. Having served as editor of multiple volumes of the *Early American Indian Documents: Treaties and Laws* series (1979–2004), he is perhaps best equipped to pen a new Anglo-Creek diplomatic history of the interwar period. Intimate knowledge of colonial Georgia sources allows Juricek to pick up where his 2010 work *Colonial Georgia and the Creeks: Anglo-Indian Diplomacy on the Southern Frontier, 1733–1763* left off. If the first half of the eighteenth century was represented by a "negotiated" British presence in Georgia (viii), the years between the Seven Years' War and the Declaration of Independence were embodied by the failures and breakdowns in these intercultural negotiations. *Endgame for Empire* focuses on the development of the British reform program in the wake of the Seven Years' War and how the weaknesses of this program, fully articulated in the Proclamation of 1763 and the Plan of 1764, allowed both Euro- and Native American self-interested parties to circumvent policies to arrive at advantageous results. Juricek argues that this pattern of repeated circumvention, which includes the Wilkinson grant, the "New Purchase," and the failed Bryan deed, contributed to the deterioration of intercultural relations between the Creeks and British colonial officials, allowing the patriot cause to prosper in Georgia.

The great value of this work lies in Juricek's familiarity with his sources, which allows him to offer new insights into pivotal moments in backcountry politicking. For example, his impressive treatment of the Augusta Congress 1763 allows an explanation for "how the Creeks came to conclude that they had to offer" a land cession "and how that decision came to be announced" (53). Traditional Creek practice dictated that peace chiefs, in this case Tallechea, were entitled to offer initial comments on land agreements before intentions were confirmed by war chiefs. Juricek also accounts for the conspicuous absence of Upper Creek "talks" during the Congress: in an effort to diffuse the tensions due to recent Upper Creek attacks on traders, Lower Creek spokesmen worked in a dual representative capacity and "demanded" Upper Creek silence during negotiations (55).

With his analysis of the infamous Bryan deed of 1773, Juricek also offers an important revision to our understanding of what historian Colin Calloway in 2013