As Long As the Waters Flow: Native Americans in the South and East. By Frye Gaillard and Carolyn DeMeritt (photographer). Winston-Salem, North Carolina: John F. Blair, Publisher, 1998. 242 pages. $21.95 cloth.

A scholar must set aside his or her assumptions about an undocumented work in order to look for its inherent value. That act accomplished, Frye Gaillard's slim volume may be examined. It is at first glance a series of essays about selected tribal groups in the American South and East, illuminated by the seventy-five black and white photographs taken by Carolyn DeMeritt. In twelve impressionistic chapters, the author unveils stories of survival, persistence, and above all, hope. There is a focus on a number of individual leaders with explanations that these individuals often have rivals and critics within their respective tribal groups. These essays are about the present, about people who have never given up, no matter how bleak the collective past or the poverty of their upbringing, whether that be economic deprivation or cultural ignorance. The persons most likely to benefit from this book are members of groups still struggling for federal recognition. Inspiration, too, may come to all those who read with a caring spirit.

Those seekers may take heart in the story of tribal people like the Catawba. Twenty years ago, the Catawba and many other small groups were characterized by scholars as remnants. They were small, fractured communities claiming Native descent, but had no status under the federal recognition guidelines. In 1979 Charles Hudson wrote about the Catawba: "Today it is difficult to predict if they will be able to bring about a resurgence of Catawba ethnicity, or if they will finally go the way of some of their aboriginal neighbors and disappear entirely as a coherent ethnic group" (Walter W. Williams, ed., *Southeastern Indians Since the Removal Era* [Athens: University of Georgia Press], 1979, 120). Since that time, thanks to individual leaders and the active backing of the tribe, a settlement has been worked out with both the state of South Carolina and the federal government, giving the Catawba a new lease on life. Some of the participants in the early stages of this revitalization movement ultimately rejected the settlement as too great a compromise, but for others half a loaf was better than none. Most importantly, they are not only a "coherent ethnic group," but most assuredly a vibrant community.

Other groups still struggle to gain recognized status. Indeed, opponents of myopia and prejudice will find the predicament of the Lumbee both inspiring and maddening. Maddening because a legacy of racism (not singular to North Carolina to be sure) is part of the reason the Lumbee do not have the federal status they still need. If the Lumbee are seeking an impossible dream, they already have inspired us to admiration by conquering an unconquerable foe in their amazingly brave expulsion of the Klan more than forty years ago. The Klan, unfortunately, is only the tip of bigotry's iceberg, as Ray Buckley's experiences in Tennessee indicate.

If Gaillard's work restores to vision a number of community and life stories, it also reminds us of many wonderful artists from the area. From the magical sculpture of Cherokee teacher and woodcarver Amanda Crowe to the intricate designs of Passamaquoddy basketmaker Mary Gabriel, readers are reminded of

the rich material culture of all these peoples. At the same time, photographer Carolyn DeMeritt uses her own photographic compositions to remind us that all these artists live in the late twentieth century. Nothing could be more reflective of this dynamic link between past and present than the picture of Coushatta flute maker and artist Burton Langley, with two feathers in his hair and a pager on his belt. All these artists bear witness to the dedication of those who kept these skills alive over the decades. Likewise, many of these artists hand down skills to generations of students, who then create work similar to those of their mentor.

Beyond stories of survival and creativity, the fundamental shift empowering so much change has been economic development. That, too, has the promise of potential and peril. For the moment, at least, a number of groups enjoy radically different financial status than they did twenty years ago. Some, like the Choctaw, have followed the path of capitalism. Under the leadership of Philip Martin, the Choctaw have developed a number of industries that contract with major corporations for automobile-wiring harnesses and greeting-card printing. According to the *Wall Street Journal's* "Front Lines" column of 23 July 1999, average household income among the Mississippi Choctaw has risen from $2,500 in 1979 to $24,100 in 1999, and unemployment has dropped from 75 percent to 2 percent. The success of Choctaw industries is such that the tribal company known as Chahta Enterprise has opened a subsidiary in Mexico. Despite their success with industrial development, the Choctaw also have joined the parade of tribes that operate casinos.

Casinos seem to be the golden goose of the late twentieth century for Native America. All would hope to emulate the grand success of the Pequot at Foxwoods, but all do not have the high population density location enjoyed by the tribe. Witness the Lummi of Washington State whose small casino simply did not attract enough players to succeed. Whether others, such as the Coushatta in Louisiana, can compete with the glitzy riverboats in New Orleans remains to be seen. Many tribes also have had to face the potential that hired management groups may have questionable connections.

General readers intrigued by the stories in this collection who want to pursue further reading should consult works by James Merrell on the Catawba, John Finger on the Eastern Cherokee, Daniel Usner on the Lousiana and Mississippi peoples, and Laurence Hauptman and James Wherry on the Pequots. Less daunting might be Duane Champagne's *Native North American Almanac* (1994), although it treats tribes within broad regional areas rather than discussing them separately.

Gaillard and DeMeritt are at their best when they are depicting people. Clearly, from both the text and supporting photographs, it is the people who guarantee that the Native story will continue as long as the rivers run. The two are to be congratulated for sampling these life histories so effectively. Anyone interested in the contemporary status of these people will find this handsome volume useful. If picked up and read as it should be, not left on the coffee table because of its attractive pictures, it might move us toward supporting the struggles of these and other groups of Native Americans.

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