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The Hasinai: Southern Caddoans as Seen by the Earliest Europeans. By Herbert Eugene Bolton (1870-1903)

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Students of Catawba history during the colonial period must therefore page through the entire volume to ensure that they have located all of the relevant citations.

Those interested in Catawba history and culture prior to 1800 may also be disappointed to find that the *Bibliography* is heavily weighted toward the recent past; there are more entries for the decade 1975–1985 than for the years 1680 to 1800. This is not solely a reflection of some imbalance in the number of extant sources. My own research on that earlier chapter of Catawba history has turned up a wealth of documents not listed in the volume, from the first Spanish visits to the region in 1540 through Catawba petitions to the state and federal governments after the Revolution. Rich as the *Bibliography* is, the documentary record on Catawbas is even fuller than 4,000 entries suggest.

None of these criticisms are intended to take anything away from Blumer's achievement. He has himself warned that, while his goal has been "to create a comprehensive guide," the *Bibliography* "is not exhaustive by any means" (xix). Certainly he has proved that the surviving evidence will repay attempts to write the history of this important and neglected people. Whether scholars will now use this work to do justice to the Catawba story remains to be seen.

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The Hasinai: Southern Caddoans as Seen by the Earliest Europeans. By Herbert Eugene Bolton (1870–1903). Edited and with an introduction by Russell M. Magnaghi. Volume 182 in the Civilization of the American Indian Series (Norman: University of Oklahoma Press, 1987), Bibliography; xiv, 181 pp. \$19.95 Cloth.

Curiosity about one of the three existing Herbert Bolton manuscripts concerning the European perspectives on the Hasinai makes this an intriguing volume for students of his work. In addition to the information he brought to light, this offers an interesting insight into the nature of Anglo-American interpretation of American Indian tradition and history. Bolton's several articles about this tribe, which existed in what is now Northwest

Louisiana and East Texas, appeared in the *Quarterly of the Texas State Historical Association* between 1902 and 1908. In addition, William J. Griffith's *The Hasinai Indians of East Texas as Seen by Europeans, 1687-1772*, Tulane University Publication, No. 12 (New Orleans: Middle American Research Institute, 1954), also provided a sense of the changing frame of reference on this subject as he completed this study as one of Bolton's students.

The Hasinais, Southern Caddoans as Seen by the Earliest Europeans illustrates the qualities of the scholarship through the first half of the twentieth century. The Indian wars were finished. The Texas Indian population had been removed or been driven from the centers of population. Bolton was one of the principal historians of Texas to see the full breadth of its heritage. He recognized the importance of the native civilizations to the development of what became the culture of the Republic and the State.

Bolton's interpretations were colored by such phrases as the "savage life" on page 28; and the use of a phrase like: ". . . unfortunately our authorities, not appreciating the fundamental differences between civilized and primitive communities . . ." on page 71. The hierarchical nature of these references reflect the Anglo-Saxon domination of American intellectual life of the period. Bolton defined the Hasinai as living outside the realm of civilized life. He then could only indicate that the colonial Spanish authors did not understand this ethnocentric concept. Given that mind-set, Bolton could only dismiss the Hasinai mythology with the phrase: ". . . no less childish was their explanation of the creation of heavens and of the mysteries of the great forces of nature . . ." on page 144.

Bolton's original work based upon the writings of the French and Spanish contemporaries was significant. Renewed efforts in this important field of research are currently being undertaken in the translation of colonial documents at Northwestern Louisiana State University at Natchitoches under the direction of Professor Hiram Gregory, who recently co-authored the valuable *The Historic Indian Tribes of Louisiana, from 1542 to the Present* (Baton Rouge: Louisiana State University Press, 1987). Continuing scholarly attention in the Hasinai is being undertaken by the University of Texas at Austin and by Stephen F. Austin State University at Nacogdoches. Archeological work by the various state surveys has produced a greater abundance of the knowledge about Hasinai material culture. The forthcoming volume,

Hasinai: A Cultural History of the Caddo Confederacy, to be published by Texas A&M University Press in 1988, will offer added Hasinai perspective on tradition and events down to the present.

The value of Bolton's older work lies in its reflection of earlier Anglo-American historical interpretation. The editor provided the manuscript with a brief introduction. He indicated that only minor editing was carried out on the manuscript. There are only a few problems in that there remains some confusion as to the use of the concepts of "bands" and "tribes" in the passages from page 31 through page 52. Also, it is not clear whether the use of "ws" [sic] on page 109 was in the original manuscript or introduced through current typesetting. In addition to the view of historical interpretation, the work depicts the Hasinai from the records of the colonial agents of empire. As such, it reflected the colonial institutional attitudes. This provided added insight into the modern Western European thought more than it reflected the Hasinai people.

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The Life and Time of Little Turtle, First Sagamore of The Wabash. By Harvey Lewis Carter, Urbana and Chicago: The University of Illinois Press. 1987. 275 pp.

Professor Emeritus Harvey Lewis Carter at Colorado College has written a well-researched, readable biography of Little Turtle the unique chief of the Miami Indians who lived from 1747-1812.

Little Turtle emerges as an eloquent man, skilled in oratory, whose homeland stretched from Chicago and Detroit in the north to the Ohio River in the south. Seeking peaceful co-existence, the chief used his diplomatic skills and the assistance of his white son-in-law to try to bridge the gap between the white and Indian cultures. His plan to finance the civilization of his tribe was through the gradual sale of their landed possessions, but the assurance of the rights of his people contained in the Northwest Ordinance of 1787 could not be enforced. In the wake of the Revolution, settlers pushed into these lands, ignoring Indian rights and demanding military protection if they were opposed.