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terms, the editors perform a signal scholarly service in identifying likely instances of specific references to Iroquoian or Algonquian cultural features in *Description*.

Side-by-side reading of *Description*'s extended treatment "Of the Manners and Extraordinary Qualities of the Original Natives of New Netherland" with the same section in the 1968 edition, though not attempted by Gehring and Starna, yields some noteworthy discrepancies. Though only three pages longer than the 1968 version employing the 1841 translation, the 2009 edition replaces much of the turgid prose found in the earlier versions with more felicitous and clear language. Cases in point would be the inclusion of van der Donck's original phrase "*buyten de pot pist*" (85), or "pisses outside the pot" (165n17), in reference to sexual infidelity as a rationale for divorce among Native couples, and his comment on Native women's premium on sexual satisfaction as a condition of premarital cohabitation (86). Nevertheless, the 2009 translation drops language present in the 1968 edition regarding the permanence of male Dutch settlers' relationships with Native women (75; cf. 73 in 1968 edition), minimizes demographic estimates regarding the number of families and persons per longhousehold (82; cf. 80 in 1968 edition), waters down van der Donck's stated opinion on the integrity of Native marriages (84; cf. 82 in 1968 edition), and in one instance completely reverses the tenor of van der Donck's statement on the impact of the Dutch on Native people. In the 2009 edition, van der Donck states that after spending time in the presence of the Dutch, Native people "can become quite clever," whereas the 1968 edition represents Native people as more "cunning and deceitful" as a result of exposure to New Netherland settlers (96, 94).

This edition of van der Donck's description should propel its original author into the canon of early American narratives. It is a necessary addition to any serious research library and will be of special interest to scholars of the northeastern Native nations. Finally, I would be remiss if I did not conclude this review with a special note of recognition to Charles Gehring for his lifetime of work with the New Netherland Project at the New York State Library. His monumental effort to translate and publish early sources pertaining to New Netherland will pay dividends to scholars for many generations to come.

Jon Parmenter

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The Headpots of Northeast Arkansas and Southern Pemiscot County, Missouri. By James F. Cherry. Fayetteville: University of Arkansas Press, 2009. 384 pages. \$59.95 cloth.

The spectacular and enigmatic headpots found in the central Mississippi River valley have fascinated professional archaeologists and the public since the first was discovered in the late 1800s. Nearly all have been found in what is now northeastern Arkansas and southeastern Missouri, but a handful are from western Tennessee, southern Indiana, and southwestern Kentucky.

Headpots were made late in the Mississippian period from roughly AD 1400 to AD 1550. Archaeological data and the writings of members of the de Soto expedition (1539–43) indicate that, during this time period, people lived in large, fortified towns governed by powerful leaders. Conflict between these leaders was commonplace, and the creation of headpots may have been influenced by the social and political climate of the time.

Although depictions of humans or human-like creatures occur on other Mississippian media (such as pipes, shell gorgets, and figurines), headpots are unique in that the entire vessel is a striking representation of a human head that often appears to personify a specific individual. Pots are decorated with clear depictions of hair, ear perforations (presumably piercings), and facial tattooing. The eyes are generally closed, and, in most cases, the mouth is shut although the occasional smile is evident.

The bulk of *The Headpots of Northeast Arkansas and Southern Pemiscot County, Missouri* consists of a detailed catalog of nearly 140 headpots from museums and private collections. The author, a retired physician and amateur archaeologist, began his research in the early 1980s, and in many cases was able to gain access to pots owned by private collectors. These individuals are often reluctant to allow professional archaeologists to view their collections, and the inclusion of these pots adds a significant amount of data to the volume. The result is a comprehensive description of nearly all of the headpots that are currently known.

With more than 800 color photographs and 232 illustrations, this volume is destined to be of lasting value to archaeologists working in the Southeast as well as others interested in North American Indian art. Each pot was photographed from multiple angles to show as many details as possible. Line drawings supplement the photographs in order to illustrate intricate decorations more clearly, such as hairstyles, eye surrounds, and facial tattooing, which are not always apparent.

Accompanying each photo is a description of the pot that includes the size, provenience, date of collection, and the current location of the pot (if known). Similarities and differences between pots are noted, and any background relating to the discovery of the pot is related. This includes whether a pot was professionally excavated, looted, or found by circumstance (for example, washing out of a riverbank). The reliability of each provenience is evaluated. Associated artifacts are mentioned and occasionally illustrated, and pots that appear to represent the same individual are singled out. The odd humorous anecdote is also related. My personal favorite relates to headpot no. 45, which was found by a man who was looking for artifacts while drinking whiskey and was drunk enough that he did not realize he had found a headpot until the following day. Appendices provide distribution maps of headpots, their frequencies by county, metric dimensions, frequencies of ear perforations, the finders and dates of individual pots, and a detailed glossary.

A number of pots have been partially restored in modern times. In several cases, Cherry was able to do CAT scans in order to determine the extent of the restorations and show any additional prehistoric modifications, such as flattening and scraping, that are not visible to the naked eye. Another section

of the book discusses reproductions of headpots, contrasting those made by people interested in the technology and art of headpot manufacture versus people who create headpots in order to pass them off as originals for the antiquities market. Photos of some of these reproductions are also included in the book. Cherry notes that the illustrations in this volume will undoubtedly be used to create other fakes, and, unfortunately, he is probably correct.

Whether headpots represent living or deceased individuals has been the subject of discussion for many years. Closed eyes and a protruding tongue have been thought to represent death, while open eyes may signify life. Roughly 80 percent of the pots depicted in this volume have closed eyes and are presumably deceased. Further debate has centered on whether these pots represent trophy heads taken in war or venerated ancestors. Cherry uses an example from the writings of Garcilaso de la Vega in support of the trophy-head hypothesis. Although de la Vega's description does suggest that trophy heads were used as symbols in late Mississippian times, this is not a particularly reliable source as de la Vega was not a member of the de Soto expedition. Rather, his account was gleaned from interviews with survivors of the entrada more than forty years later, and comparison with the writings of those present at the time shows de la Vega to be wildly inaccurate in many cases.

Despite this, Cherry concludes that there may be examples of trophies and ancestors in the sample, and I agree. Pots mutilated by their makers (such as the intentional removal of ears) likely represented trophy heads. Most pots, however, show no signs of mutilation. Rather, they possess obvious signs of usewear, generally on the ears and bottoms of vessels. This suggests that the pots, although often found in burials, were not made strictly for interment. Instead, they were used for some period of time before being placed in burials. This is an important insight that has not been noted by other headpot researchers.

This volume makes a significant contribution to the literature. It is to my knowledge the only readily available book-length discussion of headpots. The quality and quantity of the illustrations alone makes this book invaluable to researchers and others. It also shows that research conducted by amateurs can supplement that of professional archaeologists. As Robert Mainfort Jr. points out in the foreword, this contribution may deserve an honorary degree in archaeology.

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The Indian Craze: Primitivism, Modernism, and Transculturation in American Art, 1890–1915. By Elizabeth Hutchinson. Durham, NC: Duke University Press, 2009. 304 pages. \$89.95 cloth; \$24.95 paper.

Elizabeth Hutchinson investigates how widespread public awareness of and desire for Native American arts (what she calls the “Indian craze”) contributed to “modernist aesthetic ideas” at the turn of the twentieth century (7). She sets the Indian craze against the backdrop of American primitivist (essentializing)