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Those Who Remain: A Photographer's Memoir of South Carolina Indians.
By Gene J. Crediford. Tuscaloosa: The University of Alabama Press, 2009. 248
pages. \$51.75 cloth; \$28.95 paper.

As a Lumbee Indian who spent all of my early years in Robeson County, North Carolina, and spent many weekends at regional powwows, I was surprised to discover what I didn't know about the tribes and Indian communities that are not very far from my own homeland. I was also surprised, but not overly so, to see many of my own tribe pictured in the book, and not just those who live in South Carolina. As Crediford's memoir demonstrates, the boundaries between these Native communities are permeable, and many a North Carolina Indian, like me, or a South Carolina Indian have Native ancestors from both sides of the border.

As an organizational strategy, Crediford photographed contemporary Native people living within the historic footprint of the sixteenth-century chiefdom of Cofitachequi. He maintains that many of the Native communities identified in this book "probably had roots in the pre-contact Cofitachequi" (3). Although I may not agree with his assertion regarding the early origins of all these various Native communities and their connection to Cofitachequi, I, like Crediford, believe there is a great continuity of Native peoples and experiences across these various state and county borders due to historical factors and processes that have been shared at least since the late colonial and early republic periods.

The region inhabited by these South Carolina Natives, with the exception of the urban Indian organization in Columbia, is not the New South, dominated by banking, insurance, and manufacturing interests. Instead, these Native communities still reside in rural areas dominated by fields, small towns, and churches. Like many other southern Indian communities, it is the social institutions of churches and what used to be their own schools that are prominent features of their places. At different points in time, many of these Native peoples have also been subjected to the same types of labeling, mischaracterizations, and stereotypes by their surrounding non-Native neighbors. This shared discrimination and hardship binds them together in ways that Crediford makes apparent to the reader. They exist in a matrix of communities, which, although separated by distance, have had and still have varying degrees of interaction and influence on one another. To gain any real understanding of these peoples, it is best to examine them in this shared context.

Crediford's memoir, supplemented by photographs, includes years of interviewing and notes from traveling among and visiting with these South Carolina Indians. This diachronic perspective also reveals his long-term commitment to his subject and sustained relationships with these communities. This perspective also separates this work from many others, which are not considerably

different from travel narratives through a specific region and give only the outsider's first impressions of a place and its peoples. It is interspersed with a few photographs, taken in a wide variety of locations. These photos range from the South Carolina statehouse, to the inside and outside of Native peoples' homes and gardens, to the powwows. The photographs are augmented by a disc with more than one hundred photographs, most of which are in color. It is this honesty in portraying images and interviews that most likely led to the writing of the preface by Wenonah Haire, tribal historic preservation officer for the Catawba Indian tribe of South Carolina. As a Native reviewer, this recognition of Crediford's relationship and credibility with the communities he documents is not to be ignored. In this preface, Haire clearly identifies the challenges of South Carolina's indigenous peoples and the contribution Crediford has made to allow them to tell their stories.

The interviews and his narrative, which ties these communities and individuals together, are useful to the casual reader and scholar in that these interviews, in many instances, are reflective of the contemporary lives of Native people who simply don't exist elsewhere. Even though I knew Mrs. Grace (Grace Lowry), whom Crediford references in the book as being his entry into working with and documenting these communities, I had little understanding of what obstacles the South Carolina tribes with whom she worked through the Council of Native Americans faced. In my own Lumbee insularity (which is not uncommon), I assumed that tribes to our north in Virginia and to our south in South Carolina had fought, and in many cases won, the same identity battles fought by the Lumbee with our home states during the late nineteenth and early twentieth centuries. Reading this book, I realize how wrong I was! Lacking the sheer numbers of the Lumbee, and several of the other larger tribes in North Carolina, the South Carolina Indians fought and are, in some cases, still fighting to create a space in which it is safe for them to be Indian. It is this struggle, and some of its victories, that Crediford documents through photographs of the main protagonists and a faithful reproduction of their words. This is the true value of *Those Who Remain*. Given the nature of these struggles, it is not the last word in this fight for the dignity of South Carolina's Native peoples.

The scope of tribes covered is extensive and includes those that frequently get scant attention, such as the Varnertown Indians. Additionally, Crediford identifies references where more scholarly and detailed histories of these communities can be found. His use and reference to the historical backgrounds of these communities is not meant to provide detailed ethnohistoric studies of these communities, but rather to show them in context to one another and to the shifting sands of colonial and state policy, particularly that of South Carolina.

In terms of style, Crediford's work is conversational and most reminds me of *As Long as the Waters Flow: Native Americans in the South and East* (1998) by Frye Gaillard and Carolyn DeMerritt. Both works would be valuable for the general public and undergraduates to learn about tribes that most of them have never heard of or may never encounter, even if living in the same or a neighboring state. From a very practical perspective, all the various federal and state agencies that are tasked with working with these Native communities should at least own a copy of this, as it will give them real insight into the contemporary lives of these South Carolina tribes.

For the many South Carolina tribes, communities, and Native organizations, outside of the Catawba, I am not aware of any other contemporary study or even a sketch of these communities. To create an awareness and understanding of these peoples was Crediford's goal, one that he admirably accomplished. To further the study of these tribes, it can be hoped that scholars will seriously consider using *Those Who Remain* as a map of contemporary South Carolina Indians and that it will inspire them to engage in comprehensive, collaborative ethnographic studies with these communities. This type of academic endeavor will serve to document the history of these peoples better and, at least to some extent, seek to ameliorate the historic neglect by the state of South Carolina toward its indigenous population.

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To Live Upon Hope: Mohicans and Missionaries in the Eighteenth-Century Northeast. By Rachel Wheeler. Ithaca, NY: Cornell University Press, 2008. 328 pages. \$45.00 cloth.

The study of Christian missions in early America has witnessed a dramatic shift throughout the past two decades. Although missionaries have traditionally been viewed as a kind of advanced guard for imperial domination, recent studies emphasize the ways in which indigenous peoples actively sought out missionaries for their own political, religious, social, or economic agendas. The greatest change in the scholarship about missions is the effort to face east from Indian country and examine why some groups and individuals embraced Christianity and others rejected it. Rachel Wheeler's insightful new book, *To Live Upon Hope: Mohicans and Missionaries in the Eighteenth-Century Northeast*, contributes significantly to this ongoing reappraisal of American Indians' encounters with Christianity by comparing two Mohican settlements