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The Archaeology of Traditions: Agency and History Before and After Columbus. Edited by Timothy R. Pauketat. Gainesville: University Press of Florida, 2001. 351 pages. \$59.95 cloth.

The methodology of *The Archaeology of Traditions* is to treat (mainly southeastern) American Indian tribes objectively, like “units,” and then study the interactive relationships between these units and the development of the units through time. The authors are interested in self-contained development with the units themselves, what developments come because of either pre- or post-Columbian interactions with others, and what the archaeological remains themselves can tell us about the socioeconomic structure of the units studied. The title itself tells it all: What traditions and ways of life can be deduced from archaeological remains?

There is even a chapter, “African-American Tradition and Community in the Antebellum South” by Brian Thomas, that deals with African-Americans in the colonial South, illustrating quite graphically the methodology of the rest of the book, showing how Africans adjusted to slavery and what varieties of behavior resulted from the adjustments. Unlike the hard core of the book, it is not based on archaeological remains but shows what the book essentially grapples with: people changing as they interact with other people. The same is true of John F. Scarry’s “Resistance and Accomodation in Apalachee Province,” a discussion of how the Apalachee peoples of northwestern Florida interacted with the Spanish invaders of the sixteenth century and the varieties of behaviors that resulted from this interaction.

Discussing prehistoric people without any survivors up to historic times, though, is like trying to reconstruct the population of, say, ancient Carthage, Sumer, or Ur without any written records. You have potshards, pottery, and stone tools—“art” and not much else. In the hands of gifted specialist Andrew C. Fortier, author of “A Tradition of Discontinuity: American Bottom Early and Middle Woodland Culture History Reexamined,” the American Bottom and Early and Middle Woodland cultures, even without any written records, come to life—distant and misty, perhaps, but still alive. And get ready for some interesting language, as when Fortier broaches “the punctuated equilibrium (allopatric speciation) model” (p. 175). There are lots of illustrations in Fortier’s essay, too, something that is sorely lacking in the rest of the book.

Timothy R. Pauketat, in his essay “Concluding Thoughts on Tradition, History, and Archaeology,” makes a point of stressing the need for rich “data sets” (p. 252) and illustrations, arguing that the lack of such data sets is the single most emphatic element missing from the book—artifacts to bring life not only to the tribes, but also to link them to other tribes, cultures, and migratory patterns. It’s amazing, even without faces, voices, languages, myths/religions, just how much you can tell from the symbols on pots, their styles and forms.

The Archaeology of Traditions is a very competent attempt to accomplish what hitherto has been deemed impossible: to at least partially reconstruct the lives of peoples who up to now have been little more than invented tribal names and carbon dates. A few more illustrations of ceramic and lithic

remains and some attempt to link these remains with other cultures elsewhere might further detail these faceless, mute peoples a bit more. This certainly is the direction that further studies along these lines should take.

Hugh Fox

The Black Seminole Legacy and North American Politics, 1693–1845. By Bruce Edward Twyman. Washington, D.C.: Howard University Press, 1999. 173 pages. \$21.95 paper.

Bruce Edward Twyman's account of the political history of the Black Seminoles in Florida joins a cadre of recently published and forthcoming works on the subject. Along with Kevin Mulroy's *Freedom on the Border* (1993), Kenneth Porter's *The Black Seminoles* (edited by Alcione Amos and Thomas Senter and published posthumously, 1996), and the forthcoming monograph by Seminole scholar Melinda Micco, *A Nation Divided: Black Seminoles in Oklahoma*, Bruce Twyman takes up a topic that is both historically important and timely. His book, *The Black Seminole Legacy*, holds particular relevance for contemporary debates about the citizenship rights of Black Seminoles within the Seminole Nation.

A political scientist by training, Twyman contributes a unique version of the Black Seminole past to an area of study dominated by historical, cultural, and identity-oriented analyses. His patient elucidation of Spanish, British, American, Seminole, and Black Seminole diplomatic and military activities in Florida reveal previously obscured aspects of the historical relationship between Seminoles and Black Seminoles and the role of Black Seminoles in the international struggle for land and power in the New World.

In Twyman's view, the political history of the Black Seminoles begins in 1693 when the king of Spain offered freedom and protection to runaway slaves from the British colonies of Virginia and Carolina. Black runaways, alternately termed *maroons* and *rebels* by Twyman, took advantage of the competition between Spain and Britain that motivated this edict and escaped to Florida by the thousands. Meanwhile, members of southeastern tribes who were also fleeing British enslavement ran south as well. These disparate groups would later be joined by a large contingent of runaways from the Creek nation, and together they would form the confederacy that would later be recognized by the United States as the Seminole Nation of Florida. In offering this multiracial account of Seminole ethnogenesis, Twyman favors the view shared by historian William Loren Katz that the Seminole nation developed out of the amalgamation of various Native peoples and Black runaways who were already present in Florida (William Loren Katz, "Justice and African Seminoles," *The Black World Today*, March 15, 2001). As Twyman notes, his theory of Seminole evolution is rejected by some scholars of Native American history who argue instead that the Seminole nation was formed in the main by Creek migrants to Florida who later accepted Black runaways into their community. The distinction here is an important one, for if the Black maroon community in Florida predates the Seminole confederacy, the his-