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the Shawnee Cattle Trail in the "early 'eighties," takes place at a camp, in a gully, and a broken-down cabin, indicative of a world closing in (215). The play opens in darkness, revealing Maudie, Teece's wife, who begins to tell the story by reminding the audience that "what happened to us on the Trail could happen to anyone" (216). Throughout *Out of the Dust* Riggs creates a crucible where power, not love, rules. Grant, the patriarch, drives his sons as he does his cattle. Domineering and cruel, he denigrates each one and justifies his own personal dominance through distorted readings of biblical teachings. Like *The Cherokee Night*, this play condemns the intense individualism and selfishness used to justify the taking of the West by many settlers.

As the play progresses, the audience is taken through a descent into homicidal rage. King, the subtrail boss, plays Iago to each one of the sons' Othello, exposing their innermost vulnerabilities and fueling their hatred for Old Man Grant. King exploits Teece's suspicion that his father is once again having an affair with his wife, Maudie; Bud's dread that King will reveal his part in cattle theft to his father; and even Jeff's fear that the father will use Rose, his bride-to-be, the same way he did Maudie and deny them a future. Psychological tensions build meticulously as the brothers follow an inevitable course of hatred. Yet in spite of both the temptation and the opportunity to save himself, Jeff ultimately makes the moral choice, choosing to take responsibility for his actions. Rose and Maudie stand with him. Like *The Cherokee Night*, the play ends in darkness with a glimmer of hope, in this case love and responsibility over hatred and malevolence.

"The Cherokee Night" and Other Plays supports Phyllis Cole Braunlich's claim that Lynn Riggs "was unquestionably one of America's most distinguished playwrights and poets" (*Haunted*, xi). At the end of the book, this reader shares Jace Weaver's hope that this important anthology is but the first of others that will republish Riggs's complete works. Congratulations to Jace Weaver, Phyllis Braunlich, and the University of Oklahoma Press for having the foresight to publish this very impressive book.

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Creek Country: The Creek Indians and Their World. By Robbie Ethridge. Chapel Hill: University of North Carolina Press, 2003. 384 pages. $59.95 cloth; $22.50 paper.

Benjamin Hawkins served as US agent to the Creeks from 1796 to 1816. During that extended tenure he wrote thousands of pages of official reports, correspondence with friends and government officials, journals, diaries, and memoranda. Most of that record has survived, much in published form, and collectively it constitutes a remarkably complete and detailed body of information about the Creeks. Robbie Ethridge, an anthropologist on the faculty of the University of Mississippi, has used the Hawkins materials to write a historical ethnography of the Creeks. Confining herself to the period of

Hawkins's tenure, Ethridge uses Hawkins's writings, supplemented with other material, to describe Creek life and culture. She assumes a world-systems framework, however, which means that her descriptions are dominated by economic questions.

Because Hawkins traveled a great deal through Creek country, and because his journals contain extraordinary detail about topography, flora and fauna, distances between villages, and observations about the ways the Creeks lived on and used the land, Ethridge begins her book with a discussion of the land and resources of Creek country. Creek landscapes come to life in these early chapters, in part because Ethridge has mapped several locations in such detail that one can imagine "what it was like for a Creek woman to walk with her sisters and cousins to the nearest stream to collect water" (6). Indeed, the many maps contribute significantly to one's understanding of Creek culture at the beginning of the nineteenth century.

The heart of Ethridge's book is her discussion of the ways the Creeks made their livings. Hawkins came to the Creek Nation at the end of the eighteenth century. The period of Creek prosperity and power, tied to the deerskin and slave trade and reflected in play-off diplomacy, was over. Hawkins's job was to administer an Indian policy that demanded comprehensive culture change, and in many ways, for the Creeks, the timing of his arrival was propitious. They needed to develop new ways to live in a rapidly changing world. In chapters on hunting, farming, ranching, and the frontier exchange economy, Ethridge shows how the transition was taking place. Consider ranching: In Ethridge's view ranching had two significant impacts. On one hand, it introduced women to the market economy by giving them, through control of livestock, purchasing power that their old gender roles denied them. On the other hand, their need for space for free-ranging livestock encouraged the Creeks to move out of their villages and scatter along the streams. The result, Ethridge argues, was that Creek land-use patterns do not look any different from those of non-Natives.

Ethridge concludes with a very interesting chapter on land sales. As she points out, by the end of the eighteenth century the Creeks had been involved as sellers and buyers in the market economy for well over a century. Ranching and entrepreneurship could not fully replace the deerskin trade, but Creek economic need and American land hunger quickly coalesced to commodify the land. This development represents change. Prior to 1790 the Creeks had granted land to the English and received gifts in return. Beginning in 1790, the Creeks received formal payments for their land. These payments, made annually and called annuities, pumped money and goods into the Creek Nation and preserved the market economy. Land replaced deerskins. Ethridge argues that the annuity system was central to Creek decisions to sell land. That makes sense on one level—the Creeks needed money and their land had monetary value. If they had received no payment, the Creeks would have had no incentive to agree to land cessions. But the implication of Ethridge's argument is that the Creeks sought out opportunities to sell their land because they wanted or needed money, which was not the case. Creek leaders certainly signed the treaties that conveyed tracts of land to the United States, but their ability to

resist US demands for their land was limited. An argument explaining land sales that hangs on the corrupting effects of the payments for the land seems to me to miss the point. On the other hand, I agree that the annuity system is a topic that we have paid far too little attention to.

Ethridge begins her book with a clear statement that she has not written a history of the Creeks during this important turn-of-the-century period of transition. Her book is not a narrative of events, and it does not attempt to describe or explain change over time. Many readers will probably find this frustrating, as did I. As a historical ethnography, however, it succeeds.

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Enduring Legacies: Native American Treaties and Contemporary Controversies. Edited by Bruce E. Johansen. Westport, CT: Praeger, 2004. 365 pages. $49.95 cloth.

In many ways *Enduring Legacies* expands on the scholarly tradition that Vine Deloria inaugurated in *Behind the Trail of Broken Treaties* (1974) and David Wilkins and Tsianina Lomawaima further developed in *Uneven Ground* (2001). More specifically, Bruce E. Johansen has assembled eleven essays by eight authors covering a range of issues and problems stemming from the unique relationship that Indian nations maintain with the US and Canadian federal governments. I say "unique" in deference to Francis Paul Prucha's seminal work on Indian treaties, in which Prucha argues that the treaty-making process that occurred until 1871 constituted a "political anomaly" that has not been duplicated outside of North America. What makes Indian treaties anomalous, if you will, is the amount of power they preserved on behalf of otherwise "conquered" and "colonized" nations. From Prucha's perspective, acknowledging tribal sovereignty ultimately demonstrates, as he claims in *The Great Father* (1984), that treaties were products of goodwill, especially on the part of the enlightened Euro-American diplomats who promulgated them.

From an indigenous perspective, on the other hand, which Johansen's book takes great strides in accommodating, the treaty-making process makes plain two fundamental principles. First, treaties unequivocally recognize that Indian nations are inherently sovereign entities, despite the inequitable relationship they may have created with other nations like the United States. Second, the fact that state and federal agencies often violated the treaty-making process by either ignoring or rewriting treaty articles for their own political and economic profit only goes to show how far and how easily Americans will stray from their professed ideals when there is something to be gained, especially land and wealth. The latter suggests that unilateralism is a tried and true American tradition, which, long before the current war in Iraq, was employed against Indian nations. The consequences of this process, Prucha notwithstanding, have been severe, as indigenous nations today are in the awkward position of asserting their sovereign rights through documents