

Towns and Temples Along the Mississippi

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Without at least starting from this level of understanding, one achieves only polemics. Limerick's understanding of the "conquerors" is one-dimensional and inaccurate. If the goal is only to provide equally unbalanced stereotypes of Euro-Americans as a kind of academic retribution for stereotyping of minorities and women, Limerick's approach is justified. If the goal is historical understanding, it is not. There is nothing wrong with pointing out the failures, but failure and foolishness were not all that there was. The legacy that Limerick scorns is part of the larger inheritance which includes most of those things we value—democracy, equality, and opportunity—values that Turner embraced. Woodrow Call did make it to Montana, and that was not all bad.

Towns and Temples along the Mississippi, edited by David H. Dye and Cheryl Anne Cox. Tuscaloosa, AL: University of Alabama Press, 1990. ix, 292 pp. Maps, tables, illustrations, bibliography, index. \$22.95 paper.

REVIEWED BY WILLIAM GREEN, UNIVERSITY OF IOWA

The essays in *Towns and Temples along the Mississippi* present archeological and ethnohistoric perspectives on central and lower Mississippi valley Indian cultures of the past one thousand years. The thirteen chapters—originally prepared for a symposium in 1985 at Memphis State University—focus on the part of the Mississippi valley between the Cairo Lowland of southeast Missouri and western Kentucky and the Natchez Bluffs of western Mississippi. The temporal framework consists of the Late Prehistoric (1350–1541), Protohistoric (1541–1700), and Early Historic periods. The term "Mississippian," used throughout the volume, refers to the prehistoric cultures of the Southeast and portions of the Midwest, about 900–1541, which exhibit numerous indications of greater cultural complexity than the preceding Woodland societies.

James B. Griffin, the doyen of eastern U. S. archeology, contributes an opening chapter that emphasizes the role of corn in the rise of Mississippian culture around 700–900 and reviews Mississippian settlement and political systems, trade and exchange, games, warfare, art, and religion. Griffin also considers the effects of early European imperialism and the correlation of particular Late Mississippian archeological complexes with specific tribes and language groups. As a brief introduction to the Mississippian stage, the chapter is certainly adequate, but a more comprehensive definition and analysis of Mississippian culture can be found in Griffin's excellent chapter in

Alabama and the Borderlands: From Prehistory to Statehood (edited by R. Badger and L. Clayton, 1985).

The chapter by George Armelagos and M. Cassandra Hill is one of two that focus on human skeletal remains as sources of information on ancient societies. In this chapter, long-term trends of health and disease across the entire Mississippian culture area are considered. Armelagos and Hill focus on human "adaptation" (but do not define that term) and evaluate the changes in patterns of disease stress observed during periods of shift from one subsistence system to another. The chapter shows that the shift to corn-based agriculture had important health effects but that these varied between regions within the Mississippian sphere.

Chapters by Barry Lewis, Stephen Williams, and James and Cynthia Price offer fascinating and contrasting approaches to the so-called Vacant Quarter. Williams contends that significant rearrangement of populations occurred in the 1400s in this area, extending from St. Louis and New Madrid, Missouri, to Evansville, Indiana, and the Nashville Basin, and that year-round settled villages were deserted between 1450 and 1550. No single cause was likely responsible for this development, he says; and if abandonment occurred prior to 1541, Spanish contact could not have been the cause. In fact, he notes, regional populations may have simply "packed" into other areas rather than significantly declining in numbers. Lewis focuses on one part of the Vacant Quarter in western Kentucky in a well-written, data-packed, and provocative article establishing a new Late Prehistoric cultural sequence for the region and suggesting that it was not at all vacant during the 1400s and 1500s as Williams and others argue. Lewis marshals archeological evidence of continued town and village occupation during those centuries, with abandonment occurring about 1600 due to, he assumes, disease and starvation induced by European contact. The Prices' chapter addresses the Vacant Quarter from the viewpoint of southeastern Missouri collections which suggest general abandonment about 1350-1450, then occupation only in one small area about 1550-1650. Problem-oriented archeological research may be expected to resolve some of these disagreements in the near future.

Chapters by Dan Morse, Mary Lucas Powell, and Phyllis Morse cover the Late Prehistoric and Protohistoric periods in northeastern Arkansas. Dan Morse identifies a major impediment to scientific work in the region: "The funds spent to investigate the Nodena phase professionally would barely purchase a single exotic pot of the thousands dug by treasure hunters over the past century. There is a war between science and greed, and so far greed is winning" (69-70). Despite pot-

hunter depredations, the Morses have gathered substantial data and rather solidly correlate archeological sites and phases with specific Indian towns and provinces recorded by de Soto's chroniclers. Phyllis Morse's chapter on the Parkin phase is especially informative and well written. Powell's chapter discusses the demography and pathology of Nodena phase populations, based on skeletal data.

The Walls phase and neighboring phases in the Memphis area are thoroughly covered in Gerald Smith's chapter. Smith uses ceramic frequency distributions to define the spatial boundaries between phases, and he provides good maps illustrating settlement patterns. He also considers the locations of sites encountered by de Soto and suggests that regional Mississippian collapse in the early 1540s was due to disease induced by the *entrada*.

The routes and effects of de Soto's foray are explored in detail by Charles Hudson, Marvin Smith, and Chester DePratter. Their chapter covers the portion of de Soto's route from central Alabama to the northwestern corner of Mississippi, along with various side trips made by members of the expedition. This chapter—one of many excellent contributions by these authors on the subject of de Soto—supplies well-founded inferences on Mississippian and Historic Indian sociopolitical organization as well as on the geographic details of de Soto's route. Studies of early contact between Europeans and Native Americans can profit by emulating the authors' careful and thorough combination of up-to-date archeological data with critical readings of narratives.

The bridge between prehistory and history, and the vital importance of archeology in studies of ethnic identity, continue to be addressed in chapters by Michael P. Hoffman and Ian W. Brown. Hoffman weighs disparate sources of information in his study of the "ethnogenesis" of the Quapaw tribe. Archeological data do not always fit tribal accounts, and correlating artifact assemblages and sites with oral traditions is not an easy task. Hoffman does suggest ways in which the Quapaws' tradition of an Ohio valley origin can be at least partially accounted for (or subjected to testing) with central Mississippi valley archeological data.

Ian Brown presents an engaging history of archeological work on the Historic period in the region around Vicksburg, Natchez, and Baton Rouge. The focus of work there has been on two tribes, the Natchez and the Tunica, with research topics centered upon their connections with prehistoric complexes and their acculturation in the face of intensive French contact in the eighteenth century. Brown demonstrates once again that collaborative work among historians and

archeologists is essential in the description and analysis of Early Historic cultural patterns and processes.

In the final chapter, George Fielder describes some of the techniques that can be used to preserve archeological sites. The paper presents no new information on Indian life in the Southeast, but it does remind the reader that nearly everything known about Mississippian cultures derives from archeological sites that are fragile and non-renewable resources. Many states are attempting to minimize site destruction by implementing comprehensive resource planning, as Fielder notes.

The editors direct this volume toward professional and amateur archeologists, but the book is also of interest to historians for two reasons. First, Mississippian cultures reached levels of sociopolitical complexity unmatched among any other native societies north of Mexico, and investigations of these complex chiefdoms can contribute to better understanding of the processes of civilizational development. Second, the era of earliest contact between Native Americans and Europeans is being subjected to intensive historical scrutiny as the Columbian Quincentenary approaches, and archeological data on precontact peoples are indispensable for comprehensive understandings of the nature and effects of contact.

This book is highly recommended as a reference to the details of Mississippian and Historic Indian cultures of the Southeast and as an interdisciplinary synthesis on the Protohistoric period in particular. Its exemplary treatments of the Protohistoric and Early Historic periods can serve as models for research on the sixteenth through the eighteenth centuries in Iowa and the Midwest. The work also may encourage increased research on the intriguing connections that existed between ancient Iowa cultures and the more southerly Mississippian groups.

The Transformation of American Quakerism: Orthodox Friends, 1800-1907, by Thomas D. Hamm. Bloomington: Indiana University Press, 1988. xvii, 261 pp. Illustrations, appendixes, notes, bibliography, index. \$25.00 cloth.

REVIEWED BY RICHARD E. WOOD, SEMINOLE JUNIOR COLLEGE

Quakers still contribute notably to American social, political, and religious development. Explosive growth in Africa and South America has brought worldwide membership close to three hundred thousand. Friends in the United States fall into two main categories. Widely known through the writings of its many scholars, the smaller

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