

Smith develops his arguments based on more than strictly archeological data. His use of electron microscopy and molecular biology provides additional support for his conclusions. Data presented on ecological studies, nutritional values, and cultural perspectives through paleoethnobotanical research about the nature of prehistoric farming adds credibility to the conclusions drawn. The use of radiocarbon dating provides strong evidence for the pre-maize development of domesticates, and osteological analysis shows the contribution of domesticates to ancient diets.

This collection of essays in one volume provides a valuable reference for anyone interested in agricultural origins and the role that this subsistence change played in human culture. As the product of a single author, there is continuity but also some redundancy. A combined bibliography would have made the volume more valuable as a reference book. Smith's work is impressive in dispelling the myth of the existence of agriculture based only on the traditional imported triad of "corn, beans, and squash." His presentation of detailed evidence, carefully braided together, is symbolic of the rivers forming the floodplain environments in which this early domestication took place. Similarly, the volume documents the currents of change that brought about a reliance on cultivated plants. Smith's discussion of the transition from hunting and gathering food production sheds valuable light on one of the most important ecological and cultural changes in the history of humankind.

The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650-1815, by Richard White. New York: Cambridge University Press, 1991. xvi, 544 pp. Illustrations, maps, tables, notes, index. \$69.50 cloth, \$19.95 paper.

REVIEWED BY RAYMOND E. HAUSER, WAUBONSEE COMMUNITY COLLEGE

This remarkable publication focuses on Indian-white relations in the Great Lakes area, including the upper Mississippi and Ohio valleys, from the Iroquois incursions of the mid-seventeenth century through the death of Tecumseh during the War of 1812. Richard White examines cultural change on "the middle ground" between Indian and white "cultures [and] peoples, and in between empires and the non-state world of villages" (x). This middle ground accommodation, this blend of Indian and white practices, was not unique to the *pays d'en haut* (upper country), but White argues persuasively that it certainly

did exist for the populations he loosely identifies as Algonquian and for those who invaded their lands.

White uses ethnohistorical methods to explore the now mature "new Indian history." This approach allows the scholar to place the emphasis on Indian peoples. Unlike many other ethnohistorians, however, White does not approve of "upstreaming," a technique that uses information available for a given period to illuminate an earlier era for which it is unavailable. Had he subscribed to upstreaming he might have examined more of Algonquian society during the late prehistoric (or protohistoric) period and thus developed his thesis even more effectively.

Iowa historians will appreciate this book because of its focus on midwestern history, and especially because of the roles played in it by the Illinois and Fox Indians. For example, White suggests that the Illinois were living in Iowa in 1673, when they first encountered the French, because they were part of the earlier Algonquian dispersal forced by the Iroquois. And the concentration on the Fox experience in the first several chapters should prove most interesting to Iowans even though this history predates the arrival of the Fox in Iowa.

White begins his analysis with an examination of the Iroquois invasions of the Midwest between the late 1640s and the mid-1680s. Initially, Indians and whites considered each other as barbarians ("as alien, as other, as virtually nonhuman" [ix]). White is especially convincing when he explores those circumstances that allowed the Indians to push the Europeans onto the middle ground, a common cultural arena that was neither Indian nor white. Here White attributes more power to the Algonquians and less to the whites than other scholars usually do. The fortunes of this accommodation fluctuated with the willingness of the participants to compromise. France, especially, and Britain joined the Algonquians on the common ground; however, the United States enjoyed power advantages that permitted it to force relationships into a new arena. With the death of Tecumseh, the deterioration of the Algonquian position once again permitted whites to identify Indians as barbarians; without the middle ground, the Algonquian position became untenable.

White employs the leadership position of "chief" as a theme to illustrate how Algonquians and whites moved toward accommodation. His analysis could have benefited from employing anthropologist Walter B. Miller's analysis of the Algonquian horizontal authority system ("Two Concepts of Authority," *American Anthropologist* 57 [1955], 271-89). The French saw "Algonquian society as a place of license without order" (58), but Miller explains that what the French saw was actually a different kind of order, order in a horizontal sys-

tem where every man who had survived the rigors of the hunt and war considered himself the equal of other men, including any chief. The Algonquians disappointed the French, who "envisioned chiefs who would command and thus reject consensual politics and non-coercive power" (145). This problem required a middle ground solution: the Indians moved toward the coercive leadership system of the Europeans (symbolized by medals and cemented by gifts), and whites adjusted when they "lost their . . . attributes of power: the ability to command" (39). Even though they may not have realized it at the time, this adjustment explains how the Europeans could be most successful when they thought they were weakest: compromise instead of force could achieve results.

Brilliant insights developed through exhaustive research in French and English sources make *The Middle Ground* superb ethnohistory. White offers so many stimulating conclusions that other scholars will, of course, challenge him. When he denies that the Algonquians became dependent on whites, for example, he emphasizes material (especially economic) factors, as well as political, social, and environmental dependency. Even those dependency theorists who accept his analysis, however, may continue to make their point by emphasizing other kinds of dependency, such as military, religious, and psychological dependence. *The Middle Ground* presents a refreshingly original interpretive framework for analyzing Indian-white relations in the Great Lakes area. Although readers will be more than satisfied with White's exceptionally thorough footnotes, they would also have appreciated a brief bibliographical essay. This excellent publication will prove rewarding for the general reading public and indispensable for specialists. It should be acquired by public, college, and university libraries.

Visions of the People: A Pictorial History of Plains Indian Life, edited by Evan M. Maurer. Minneapolis: Minneapolis Institute of Arts, 1992; distributed by the University of Washington Press. 298 pp. Illustrations, maps, notes, bibliography. \$35.00 paper.

REVIEWED BY JANET C. BERLO, UNIVERSITY OF MISSOURI-ST. LOUIS

Throughout 1992 and 1993 the fine exhibit, "Visions of the People," toured the Midwest. It featured a wide range of objects, all concerned with biographical and spiritual representations in art. This catalog of that exhibit draws together many significant works of Plains Indian art (both the northern and southern Plains) from more than seventy

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