

BOOK REVIEWS

David J. Minderhout, editor. *Native Americans in the Susquehanna River Valley, Past and Present* (Lewisburg, PA: Bucknell University Press, 2013). Pp. 244. Illustrations, notes, bibliography, index. Hardcover, \$75.00.

Laurence Marc Hauptman. *In the Shadow of Kinzua: The Seneca Nation of Indians since World War II* (Syracuse, NY: Syracuse University Press, 2014). Pp. 424. Illustrations, notes, bibliography, index. Cloth, \$45.00.

The history of Native American presence within the northeastern section of the United States is both rich and troublesome. For while the tribes who have resided in this area played an integral role in the early years of this nation, most have encountered tremendous pressures as they faced a way of life not of their choosing. Yet, the Native American story in this region is one of resilience—from weathering internal factions to responding to external resistance.

In the inaugural work of the *Stories of the Susquehanna Valley* series, editor David Minderhout employs the contributions of experts from a variety of disciplines to chronologically portray the fact that Native Americans have through perseverance continually remained a presence in Pennsylvania and, more specifically, on the Susquehanna River from prehistoric times through today. This approach is designed both to inform the general reader and to refute the erroneous claim, still found in books, that indigenous peoples no longer populated this state after the eighteenth century.

From the first chapter that discusses the prehistory of Native Americans in the Susquehanna River Valley through the afterword by Ann Dapice, herself both a scholar and member of the Lenape and Cherokee nations, this volume identifies and explains the external forces encountered by the Susquehannocks and Lenapes as they strove to maintain a presence on their native lands. One of the biggest factors that dictated the manner in which the Pennsylvania natives altered their lifestyles was the incursion upon their lands by colonists as well as the disruptive aftermath of the French and Indian War. Whether it was the fraudulent sale of lands to the Pennsylvania government, the lack of immunity to newly introduced diseases, the strength of the antinative sentiment, or the use of blood quantum, Minderhout expertly establishes that the native peoples of the Susquehanna River have constantly withstood difficulties created by outside forces by reinventing the manner in which they have subsisted.

Additionally, this volume demonstrates how the rise and fall of the Iroquois Confederacy harmed the long-term interests of the Susquehannocks and Lenapes. In fact, the Iroquois compelled the Susquehannocks to move farther south in Pennsylvania and Maryland, took the key diplomatic role in all negotiations with the government of Pennsylvania, and sold land that rightfully belonged to the Lenapes. However, in no short measure, the Lenapes were to a certain extent responsible for the difficulties that arose because of their early habit of retreating and compromising in the face of aggression. This naturally led the colonists to push farther west and the Iroquois to become more assertive in Pennsylvania Indian affairs. As a result, the Lenapes were continually adjusting to dictates given to them by both the Iroquois Confederacy and the Pennsylvania government.

Donald Repsher's essay particularly demonstrates how their long-standing custom of hospitality and avoidance of warfare when conceivable rendered the Lenapes susceptible to assimilation as well as intermarriage. This intermingling of bloodlines from other tribes as well as white people permitted the Lenape to remain on their ancestral lands but with a less distinctive identity,

fueling oftentimes the intentional impression among prejudiced whites that Native Americans no longer existed in Pennsylvania.

Similar to Minderhout's work, *In the Shadow of Kinzua* provides a history of a northeastern Native American tribe that has persevered in spite of all the issues it has encountered. Laurence Hauptman chooses to focus his attention on the Seneca Indians and their tribulations in post–World War II America instead of providing an overall history of the Seneca Nation. Rather convincingly, the author argues that the construction of the Kinzua Dam shook the moorings of this Indian nation that nevertheless withstood the ensuing external and internal discord.

Particularly the tribal and the US governments eventually found the means both to open Seneca lands for public use and to eliminate federal fiscal responsibility for the Seneca nation. At the same time Salamanca leaders worked to acquire lands that were rented from the Seneca Nation and the Seneca leaders battled the discrimination leveled at their members from citizens of neighboring communities. In addition, Hauptman highlights the manner in which public policy and special interests groups often dictated the stance taken by politicians at both the state and federal levels. For example, the federal government's termination and energy policies, Pennsylvania's goal of expanding industry in the western section of the state as well as need to find another source of energy besides coal, and New York's long-held policy of totally disregarding past treaties, along with its desire to obtain more land for highway development, contributed to the expropriation of 10,000 acres of Seneca land for the development of the Kinzua Dam. As a result, it is this event that has been viewed by Senecas as a turning point in their history and continues to linger in their minds today as the critical event of the twentieth century. In the wake of this tragedy, the Seneca heroically struggled to create a more effective tribal government and, as a result of the dislocation, adapt to new opportunities, including the gaming industry.

However, Hauptman concedes that at times the Senecas have created problems for themselves. Indeed, in-fighting among tribal members occurred when deciding the manner in which to dispense with monies awarded upon the settlement of a land-loss claim against the United States. Moreover, repeated questioning of decisions made by the tribal council often limited its effectiveness and permitted external entities to exploit tribal division. Sometimes this led to internecine violence, especially when antigaming and gaming Senecas physically confronted each other over the tribal council's decision to suspend employees who actively participated in an antigaming protest.

Throughout, Hauptman provides ample examples of the leadership as well as tribal members of the Seneca Nation adjusting to the changes wrought by dam building through activism and organizing. Specifically, the tribal council reacted to the events in part by finding housing for its displaced members as a result of the construction of the Kinzua Dam, bringing land-loss claims under the Indians Claims Commission Act to court, and lobbying the help of key political sympathizers at both the federal and state levels. In addition, the federal government's termination policy forced the tribal council to build an infrastructure that allowed the Seneca Nation to become self-sufficient with successes in the areas of health care, the expansion of a library and museum, the settlement of a key lease act, as well as the formation of three casinos. Thus, the author intimates that the repeated success of the tribal council members in responding to events during the post-World War II was nothing short of heroic.

Ultimately, *Native Americans in the Susquehanna River Valley Past and Present* and *In the Shadow of Kinzua* reveal the ability of ethnic groups, specifically the Lenapes and the Senecas, to adapt, survive, and endure against great odds. Minderhout effectively reveals the long history of the natives in Pennsylvania through the discussion of prehistoric Indians and their rock art to the emerging acknowledgment of the continuous presence of Native Americans living within Pennsylvania today. "We are still here" (Minderhout, xiii), is a common cry among the descendants of Native Americans who were thought to be the last of this ethnic group residing in Pennsylvania. Likewise, Hauptman effectively articulates the manner in which the Senecas' long history often influenced the course of action that the tribal council chose to take in its goal of recreating its nation to meet the demands of a more modern world. He illustrates what Professor William N. Fenton said long ago: "If anthropologists have discovered anything important about the Iroquois or Iroquois culture, it is significant that it has refused to go away. In each generation and in each century, it has managed to adapt itself to the contemporary stream of events so that it has managed to survive" (Hauptman, xxiv). Given the calamities that the Lenape and the Seneca have faced across time, their persistence is remarkable.

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