

In the Shadow of Kinzua: The Seneca Nation of Indians since World War II. By LAURENCE MARC HAUPTMAN. (Syracuse: Syracuse University Press, 2014. 415 pp. Illustrations, notes, bibliography, index. \$45.)

Scholarly inquiry into the post–World War II experiences of the Seneca Nation of Indians has focused on the consequences of the construction of the Kinzua Dam in the 1960s. To build the dam, the US government violated a 1794 treaty and condemned some 10,000 acres of Seneca lands, roughly one-third of the nation's territory. Laurence Hauptman, Distinguished Professor Emeritus of History at the State University of New York, New Paltz, acknowledges the devastating impact of the Kinzua crisis but calls for a broader view of the difficulties facing the Senecas at a time when “everything was stacked against them” (268). Hauptman chronicles the nation's recovery from the nadir of the 1960s to becoming a major economic force in western New York in the 2010s. He regards that journey as part of the much larger and longer history of a people who have endured as a nation for centuries.

Hauptman notes that, in the years after World War II, the Senecas encountered government officials and private citizens hostile to their sovereign rights and uninterested in their many challenges, including unemployment, limited educational opportunities, and a desperate need for healthcare. Seeking to terminate the US government's treaty obligations, federal officials ceded civil and criminal jurisdiction over the Seneca Nation to the state of New York. Politicians and business interests in Pennsylvania and New York regarded the Seneca Nation as an obstacle to regional economic development. The nation's lands were objects of desire; its treaty rights were a relic of a forgotten past best ignored.

The Senecas surmounted many of these problems. During the 1970s and 1980s, the US Congress, federal courts, and some state officials proved amenable to American Indians' claims and concerns. The Indian Gaming and Regulatory Act of 1988, which allowed for the operation of casinos, played a key role in the nation's economic development. Most important, argues Hauptman, were the actions of the Senecas, “truly heroes and heroines who faced problems head on and devoted their energies for tribal survival” (xxvii). The nation's leaders used compensation monies from the Kinzua taking to construct community centers and create an educational foundation. Seneca women formed the Health Action Group to battle tuberculosis, alcoholism, and diabetes. Inspired by the Red Power movement, Senecas mounted public protests against violations of their sovereign rights.

In examining politics and protests, Hauptman dismisses the argument that the nation was riven by factionalism. Rather, he identifies the Senecas' ability to recover from adversity as the result of “a permanent condition of shifting alliances based on kinship, locality, and other factors” (xxiii). In Hauptman's eyes, divisions provide flexibility and are a strength, not a failure. As a result, he is hesitant to

offer criticism when warranted. For example, he characterizes the dispute over gaming that erupted in the 1990s as at times “mean-spirited,” mild indeed given the bombing and three shooting deaths that occurred. Yet Hauptman might be forgiven any biases he has for the Senecas. In the decades since his first visit to the nation in 1972, he has researched their history, served as their consultant, and testified before the US Congress on their behalf. His affection and admiration for them is evident in this work, which he acknowledges is “part memoir” (xiii).

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