BOOK REVIEWS


This book has seven chapters, each relating to the nature and history of the Delaware Indians. The first chapter, by the editor, Herbert C. Kraft, relates to the Indian prehistory of New Jersey. It largely covers the archeological investigations of Delaware sites in New Jersey, without any attempt to pass upon the classification of artifacts. It may be noted that these results all support the idea of the Delawares as a quite peaceable agricultural people, living as men of the stone age before the white men came. Kraft prefers the name Lenni Lenape for this nation of Indians, because in their language it means the ordinary people. The name Delaware is merely an English name derived from the name of an obscure English nobleman, De La Warr. Accordingly, we shall refer to them as the Lenape.

The history of the Lenape begins with a tragedy. When the curtain went up, the Lenape were completely subordinate to the Indians of the Iroquois Confederacy of central New York State. The story is rather intricate. Originally lying immediately west of the Lenape were the Susquehannocks, an Iroquoian people related to the Five Nations. The Susquehannocks defeated the Lenape completely so that, in their term, they put the petticoats on the Lenape and they were no longer men, hunters, or warriors, but women. The sad part is that the Lenape seem to have accepted their status. At any rate, until the days when, after numerous sad withdrawals, they ended up in the state of Oklahoma, they were still people who had an inferiority complex.

A great change in the life of the Lenape, living on their beautiful river, came with the advent of white men looking for furs. They brought with them their weapons, their tools, their clothing, and their alcoholic liquors. Immediately the Indians dealt with them. They wanted the white men's tools, cloth, weapons, and equipment, for which they had only furs to trade. The two things for which they would pay most lavishly were firearms and liquor.

In their day the Lenape were subordinate to the French, Dutch, Swedish, and English. They were all the same; the Europeans all had guns and liquor and would trade them for furs. The amusing thing, as
Kraft points out, is that the Indians believed they had the best of the bargain. They could not understand, for example, how anyone would give ten knives for a single beaver pelt. In addition to the absence of a sense of order and method in their lives, the Lenape had difficulty in understanding the white men's sense of values. Accordingly, when they found that there was money to be made selling furs, they worked the fur trade to death, trapping in season and out of season until in a few decades their territory no longer produced any beaver furs.

The one thing which the average reader may find missing in *A Delaware Indian Symposium* is any extended discussion of the place which William Penn had in Indians' lives. In particular, there is mention only of the wrongs done by William Penn's sons, as to which more information would be welcome.

The political situation of the Lenape changed radically when, in 1675, the Iroquois as a part of their maniacal love of warfare and desire for conquest, destroyed their neighboring and related people, the Susquehannocks. Everywhere in the records the Susquehannocks were spoken of as a large, handsome, powerful people, who would have made a valuable and powerful addition to the Iroquois Confederacy, but the Iroquois warfare continued until the Susquehannocks were broken and driven to remain in history only as wandering fugitive bands.

But the Susquehannocks had stood as a barrier which protected and inhibited the movements of the Lenape on the west. Freed of this restriction, the Lenape began to move west. At one point developed in the *Symposium*, the Lenape dared to talk back to the provincial government which was endeavoring to control their movements. The province simply referred the matter to the Iroquois, who ordered the Lenape to remove to places on the Susquehanna River and particularly to the branch of that river which led to the west. This was important because in the coming years the Lenape did move west up the Susquehanna and came to rest at Kittanning on the upper Allegheny River.

Mentioned in the general narrative of the *Symposium* is the fact that when the Lenape were still at rest in New Jersey and eastern Pennsylvania, they were joined by fugitive bands of the Shawnees. Nothing is said regarding the origin of these Shawnees, but we in Western Pennsylvania are prepared to throw some light on that question. After the Lenape moved to Kittanning on the upper Allegheny, the Shawnees followed in about two years and located at Tarentum on
the upper Allegheny. In the *Symposium* there is no mention of the later history of these peoples and it may not be amiss to note for the general reader that these two races took life and new hope in the large air of Western Pennsylvania. This was just at the time when France was preparing to prevent the English from penetrating the great central territory of North America, which she intended to develop as New France. This came to a head, of course, in what is known as the French and Indian War. In the varying fortunes of that war, there came the monumental catastrophe of Braddock's defeat in 1755.

We of Western Pennsylvania can take note that at and before that time, the series of villages clustered about the confluence of the Shenango, Neshannock, and Mahoning rivers, known as the Kuskuskies, had become the outpost of the Iroquois in the Ohio Valley, but with the defeat of Braddock, the Lenape and the Shawnees changed sides and went over to the French. As a part of this movement, the Lenape threw off the petticoats, denounced the Iroquois, and stated that they were warriors once more. This period of exultation was short-lived, however, because in 1758 General John Forbes took Fort Duquesne and secured the Forks of the Ohio for Britain. The Lenape and the other Indians saw that they had backed the wrong horse and began a retirement to the west, where at Shoenbrunn and Gnadenhutten many of them were the victims of the savage reprisals by the frontiersmen against the real or fancied outrages of the Indians. This ends the history of the Lenape in Pennsylvania.

The monologue about Moses Tatamy gives an excellent picture of a high-class, educated Lenape striving to serve his people as interpreter, churchman, and negotiator. This is the period of the infamous "Walking Purchase," which in the main did not operate in favor of the Indians and which is largely omitted from the *Symposium*. Many prominent people of those frontier days appear in the Tatamy story: Teedyuscung; the Presbyterian missionary, David Brainerd; Christian Frederick Post, the Moravian missionary who was at the Kuskuskies and succeeded in keeping the Lenape neutral during General Forbes's advance on Fort Duquesne; Sir William Johnson; and George Croghan.

One of the monographs in the *Symposium* is "The Delaware Indians in the Covenant Chain" by Francis Jennings. He has analyzed the situation about this famous alliance with the Iroquois carefully and has detailed the actions with James Logan, the Secretary of the Commonwealth, but he seems to arrive at the conclusion that the life and history of the Lenape was not altered decisively by this chain.
The chapters on the Delaware language and the Delaware social organization also give valuable details about the intimate life of the Lenape.

Our ultimate conclusion as to the Symposium is that it is a valuable contribution to the story of the great tragedy of the American Indian, his individual bravery in a moment of crisis, his inability to act together with the command in the manner of modern soldiers, his inability to resist the temptation of intoxicating liquor, although he knew it was leading to his destruction, and his general indolence and lack of settled purpose. All are admirably displayed in this book.

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One of the most difficult areas of research for the student of native American history is that of native land tenure. It is an area in which the historical, legal, and anthropological issues are often inseparable and nearly always confusing. And, since land continues to be the central point of conflict between native Americans and whites in this century, and the key to the continued survival of native peoples, the underlying issues and problems of that conflict are of primary significance in native American affairs. Professor Sutton's bibliographical guide is undoubtedly the most definitive work in the area of native land tenure. It is an important contribution to the literature of native American studies and will greatly minimize the pains of research in this most critical area.

Part One of Indian Land Tenure contains seven essays reviewing the literature on the legal, political, sociological, and economic aspects of contemporary native American land occupancy, the changing patterns of native land use, and the cultural changes arising from white attitudes and policies of the past, resulting in the dispossession and relocation of Indians. In addition to providing insight into the literature, Professor Sutton explores the nature of the underlying problems and conflicts.

What proves of most interest is Sutton's theoretical framework for analysis — a typological approach which divides the study of land tenure into intersecting subsets. Through the use of this typology he