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**Tuscarora: A History.** By Anthony F. C. Wallace. Albany: State University of New York Press, 2013. 306 pages. \$90.00 cloth; \$29.95 paper.

In the early 1700s, a group of Tuscaroras organized a pan-Indian army and unsuccessfully waged war against the European colonists of North Carolina. After the war, many of the surviving Tuscaroras migrated northward, settled near their Haudenosaunee brethren, and subsequently became the sixth nation of the Iroquois Confederacy. A minority of Tuscaroras remained in North Carolina. In *Tuscarora: A History*, distinguished anthropologist Anthony F. C. Wallace presents a comprehensive overview of the Tuscarora Nation, which is currently located on a 6,000-acre reservation in upstate New York. Although precise numbers are not publicly known, approximately 1,100 currently live on the reservation, though not all are enrolled Tuscaroras. According to Wallace, from the 1700s until the early 2000s the Tuscaroras were constantly under siege from white encroachment. However, the Tuscaroras resisted, persevered, and managed to participate in a Native renewal in the twentieth century that was part of a global movement of indigenous people. This book is a historical and anthropological examination of how they managed to overcome war, relocation, and cultural stress to maintain their indigenous identity and political status as a sovereign nation. Wallace argues that three factors explain their ability to persevere and survive: (1) their belief in limited government and personal freedom, (2) their commitment to voluntary service to the community, and (3) their spiritual mentality, which exists above the lives of individuals and emphasizes preserving the cycle of life for the next seven generations of Tuscaroras.

This passionate study is authored by a non-Native American. Wallace first visited the Tuscarora Nation in the late 1940s when he was a graduate student at the University of Pennsylvania. For his dissertation, he collected and analyzed seventy Rorschach protocols to compare personality types with other Native American communities. Based on the results of the protocols, Wallace noted the diversity of the Tuscaroras on the reservation and also that they maintained a distinctive social and political identity despite this internal diversity. While living on the reservation Wallace established several close relationships, especially with one extended family, and he came to regret certain aspects of his research and its subsequent publication. Wallace writes that his study “provided no benefit to the Nation and, although I meant to show no disrespect, it conveyed a sense of treating people impersonally as subjects in a scientific experiment” (18). In the early 2000s Wallace returned to the reservation to conduct more research for a new book on the Tuscarora Nation. The project was scholarly, but also personal and redemptive. “On my part I felt that I owed a great deal to Tuscarora,” he writes, “for their help to a fledgling graduate student whose dissertation on Tuscarora history, culture, and personality

had been the start of his career. This book tells the story of the deeper understanding of the Tuscarora way of life that came with my return” (27). On his second trip, Wallace’s research focused on politics, social structure, and tribal sovereignty. To the casual outsider, life on the reservation appeared similar to many other small communities in the United States. Tuscaroras worked in off-reservation industrial occupations, sent their kids to state schools, shopped at Walmart, and ate at McDonald’s. Yet Wallace maintains “beneath the surface, an ancient way of life continues, as I learned gradually when I looked at Tuscarora again, more closely, this time” (32).

Wallace contends that the Tuscarora kinship system has been vital in preserving that ancient way of life. The Tuscaroras are matrilineal, tracing their ancestry through their mother’s line of descent. All Tuscaroras belong to one of seven clans: Turtle, Beaver, Black Bear, White Bear, Wolf, Deer/Sand Turtle, or Snipe. The women, who control tribal enrollment, choose a clan mother by consensus. Mothers, in turn, choose chiefs to represent the clan in the Council of Chiefs, which is the official governing body of the nation. Clans are not static; over time, they can split, merge, or die out. Despite the adoption of some European traditions—women typically take the surname of their husbands—matrilineal clans remain the key to defining and protecting Tuscarora identity and sovereignty. Moreover, kinship and land are intimately connected on the reservation, as ownership, inheritance, and transfer of property are typically controlled by clans. The Tuscarora chiefs, whose power is limited, only intervene when there is a dispute.

Wallace also argues that political independence, limited self-government, and personal freedom have been vital to Tuscarora survival. From contact to the present, the Tuscaroras have fought to maintain their status as a sovereign nation located within the United States. The Council of Chiefs is charged with protecting the nation politically, genetically, and geographically. And yet, the chiefs have few powers and do not interfere in the daily lives of Tuscarora citizens. Consequently, to outsiders, the Tuscarora government can easily appear to be inefficient and weak. In the late twentieth century, even some Tuscaroras viewed the council that way, as a minority of “pro-business” tribal members sought to replace the clan-appointed chiefs with a democratically elected government. But this failed, Wallace asserts, because Tuscarora society and politics do not rely on the enforcement of written laws and regulations but rather on the belief in personal freedom and the kinship system. Furthermore, Wallace concludes, “the network of clans is the nation and the Council of Chiefs is the voice of the clans, certifying genealogical rights to membership in the Nation, controlling the ownership and use of land, and representing the Nation in its dealings with other Indian nations and with agencies of the White establishment” (180).

Wallace relies on three types of sources in constructing his history of the Tuscarora Nation. First, he uses his copious field notes, oral histories, informal conversations, and personal observations of political and social events. Second, he researches important primary sources, including treaties, rare books, memoirs, and other firsthand accounts, such as John Lawson's invaluable *A New Voyage to Carolina*. And finally, Wallace consults relevant secondary studies from historians, archaeologists, and anthropologists. The book is only sparsely noted, which can sometimes be frustrating, though Wallace includes a detailed and annotated "Notes on Sources." He also adds an extensive bibliography of important sources on Tuscarora and Iroquois history and culture.

The greatest strength of the book is also a weakness. This is a deeply personal work. Wallace is closely connected, socially and professionally, to the Tuscarora Nation, and he is present, both literally and figuratively, in almost every chapter, which can be a problem in a scholarly publication. He is also much more comfortable discussing more recent events, especially those in which he was involved, than he is in the history of the Tuscaroras in the eighteenth and nineteenth centuries. Based on his research and involvement with the Tuscaroras, Wallace also argues that American Indian history should offer a lesson to modern western societies, concluding in the epilogue "that the indifference to preservation of the Cycle of Being in urban industrial societies is—whether capitalist or socialist—in part the result of the abandonment in practice, although not in public rhetoric, of the Indigenous social philosophy of individual responsibility for environment and community" (241).

*Tuscarora: A History* is a fascinating and important book. It is an often-engrossing and well-researched study of an indigenous nation that has persevered and overcome numerous obstacles. At the same time, Wallace's study is also partly, and perhaps incidentally, an introspective professional self-examination by a significant scholar and writer. In sum, *Tuscarora* contributes greatly to the understanding of Iroquoian history and culture and will be of value to scholars in several fields.

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**We Will Secure Our Future: Empowering the Navajo Nation.** By Peterson Zah and Peter Iverson. Tucson: University of Arizona Press, 2012. 176 pages. \$40.00 cloth; \$17.95 paper.

On the Navajo reservation, Peterson Zah is a common household name. As a child I remember hearing his name mentioned during various campaigns and