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The Head in Edward Nugent's Hand: Roanoke's Forgotten Indians. By Michael Leroy oberg.

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forty-eight thousand acres of land to the Taos Pueblo; twenty-one thousand acres of Mount Adams in Washington State to the Yakima tribe; eighty acres to the Washoe tribe in California; and some sixty thousand acres to the Warm Spring tribes in Oregon. At the signing of the document that returned the Sacred Blue Lake, Bradley Patterson, special assistant to President Nixon stated, "I hope the significance of the return of the Taos Blue Lake will not be lost to the occupiers on Alcatraz Island and their call for self-determination" (185). Co-editor Loretta Fowler acknowledges that the sovereignty movement among the Cheyenne-Arapaho in Oklahoma was kept alive in part because of "individuals who were exposed to American Indian Movement ideology in the 1970s while being in cities away from western Oklahoma" (224). It is also worthy of note that every US President from Nixon to the present time has issued formal statements recognizing tribal sovereignty and a government-to-government relationship between the US government and Indian tribes.

*Beyond Red Power* is an important book and should be part of every tribal library and Native American studies program. Much can be learned about the grassroots sovereignty movements that preceded and followed the Red Power movement. Indian tribes and Indian people often took measures into their own hands to fill the voids that were left because of the US government's failure to live up to its trust responsibility. From these grassroots movements emerged new tribal constitutions, federal regulations, and federal laws that reinforced tribal self-determination and provided a superstructure for the growth of tribal self-governance.

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**The Head in Edward Nugent's Hand: Roanoke's Forgotten Indians.** By Michael Leroy Oberg. Philadelphia: University of Pennsylvania Press, 2007. 232 pages. \$32.50 cloth.

A single, gruesome murder is the central act upon which *The Head in Edward Nugent's Hand* pivots. In the summer of 1586, Edward Nugent, who was an Irish indentured servant of the military governor, Ralph Lane, pursued an Algonquian *weroance*, or leader, named Pemisapan (formerly known as Wingina) into the woods and cut off his head. After this murder, any hope of peaceful coexistence vanished. Both sides became increasingly partisan and prone to violent confrontation.

Historian Michael Leroy Oberg invites readers into the multiple contexts of Pemisapan's murder in an attempt to recover a uniquely American Indian history of Roanoke. Previous studies of the "lost colony" have focused on English privateers such as Sir Walter Raleigh and his less-well-known compatriots, including Thomas Harriot, John White, and Ralph Lane. In contrast, Oberg has created a book that explores the lives of their Algonquian counterparts, men such as Pemisapan, Granganimeo, Manteo, and Wanchese. *The*

*Head in Edward Nugent's Hand* offers a sympathetic and extraordinarily human portrait of both the English and the Algonquians. Oberg is particularly adept at describing the dynamic worlds of the coastal Algonquians and the ways in which their religious, political, and diplomatic worldviews structured their responses to the capricious newcomers who arrived toward the end of the sixteenth century.

English colonization of the Carolina Sounds, which began in 1584 with the expedition of Arthur Barlowe and Philip Amadas, established patterns of diplomacy and violence that informed Indian-white relations throughout the colonial period. Between August 1585 and June 1586, 108 men attempted to create a colony. None of the fifteen men left behind that winter were present when, in 1587, a second group of 117 colonists arrived. Pemisapan's murder the previous summer doomed the 1587 expedition to failure, because it destroyed any chance that coastal Algonquians would help the fledgling colony survive the difficult first years of settlement. Recognizing their precarious position, on the edge of an Indigenous America, John White returned to England later that August, hoping to return with supplies capable of maintaining a self-sufficient colony. By the time White returned in 1590, none of the colonists could be found.

The "lost colonists" entered a world of autonomous villages, linked together by trade networks, a shared cosmology, and a long history of entertaining outsiders. Algonquian leaders such as Pemisapan were charged with maintaining balance and order in the towns they controlled by carefully managing relations with outsiders. Ossomocomuck, the coastal region of North Carolina, began receiving non-Indian strangers in 1524, when Giovanni de Verrazzano sailed through the Carolina Sounds. Algonquians had dealt with Europeans before English colonization began. However, in relating to both Indian and non-Indian outsiders, Algonquian beliefs about power, trade, and warfare determined the outcome of those interactions.

English privateers, many of whom were veterans of Elizabeth's wars in Ireland, led the effort to colonize Roanoke. Roughly half of the first colonists were soldiers. Accustomed to obtaining their goals through force, and prone to analogies between the Irish and the Algonquians, most Englishmen were predisposed to conquest. The English penchant for war became the stuff of legend when, in 1584, two Algonquian men from Ossomocomuck (Manteo and Wanchese) traveled voluntarily to England with the privateers. On the return trip, both men witnessed Sir Richard Grenville seize two Spanish frigates and plunder large sections of Puerto Rico before heading for Roanoke. Wanchese, in particular, became convinced of English treachery. Once safely at home, he did all that he could to persuade Pemisapan to turn the people of Ossomocomuck against the English.

Pemisapan followed Wanchese's advice and attempted to stop the reciprocal trade relationship he had entered into with the English. However in so doing, Pemisapan provoked the wrath of Ralph Lane, who viciously attacked any coastal Algonquians he suspected of anti-English conspiracy. Lane's attacks offered a pyrrhic victory for the English, who could no longer depend on Algonquian support. In the months and years following Pemisapan's

murder, the “lost colonists” were either murdered or forced to accept assimilation into the American Indian communities who had initially welcomed the English newcomers.

Oberg invites readers into the tangled relationship between history and memory, between available primary sources and power that have shaped our understanding of American Indian history since colonization. Like his second book, *Uncas: First of the Mohicans, The Head in Edward Nugent's Hand* begins with contemporary renderings of the past, and then moves into the strangeness of the past, a more satisfying analysis of the colonial period from multiple perspectives. For Oberg, history is “fundamentally an act of imagination” (xvi). This creative journey, from the present to the past, allows Oberg to conclude that the cultural chauvinism that informed the failure of Roanoke has been perpetuated by historians and historic sites that focus exclusively on English colonizers. Consequently, recovering American Indian perspectives on Roanoke becomes one of the moral purposes of history, one that is crucial if we are to live in a culturally plural world.

*The Head in Edward Nugent's Hand* offers both a compelling history of the Roanoke ventures and a worthwhile invitation to historical methods. Thoughtful descriptions of how to interpret primary sources appear throughout the book. Oberg is honest about the challenges of making inferences about Algonquian peoples through sources composed by colonizers such as Ralph Lane. In some instances, Oberg draws on evidence from Powhatan culture gleaned from colonizers such as William Strachey, the secretary for the Virginia Company of London. Try as we might, writing early-colonial history sometimes requires an acknowledgment of the inherent limitations in our sources.

Like all histories, *The Head in Edward Nugent's Hand* is a constructed narrative, one self-consciously described by the author throughout. Oberg abandons the typical third-person omniscient voice of most history writers. This choice allows readers to participate in the gestalt of history. By acknowledging his own subjective reality as a storyteller, and then slowly revealing the underlying moral purposes of the stories, Oberg has created a book that clearly describes the ways in which these stories “help us make sense of ourselves” (x). Michael Leroy Oberg clearly sees history writing as a form of teaching. As a writer, he has shown deep respect for his readers, inviting them into the strangeness of the past and the challenges that strangeness poses to its contemporary interpreters.

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**How Choctaws Invented Civilization and Why Choctaws Will Conquer the World.** By D. L. Birchfield. Albuquerque: University New Mexico, 2007. 366 pages. \$24.95 cloth.

How does a scholar express his admittedly justifiable outrage at five hundred years of brutal, inhumane, and callous treatment of his people, without