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The Only Land I Know: A History of the Lumbee Indians by Adolph L. Dial; David K. Eliades

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*The Only Land I Know: a History of the Lumbee Indians.* By Adolph L. Dial and David K. Eliades. (San Francisco: The Indian Historian Press, 1975. xvi + 188 pp., illustrations, maps, bibliography. \$9.50.)

This study is written from an "inside" viewpoint, since the senior author is himself Lumbee and oral interviews of Lumbee people were a primary research source. Their history is a story of the attempt to define their own ethnic status in a bi-racial society. The Lumbees are the largest group of people in eastern North America known as a "tri-racial isolate." In the 1730's, white pioneers on the North Carolina frontier found a group of Indian-looking people who already spoke English, had English names, were Christian, and used European methods of agriculture and individual land-ownership. The authors accept the theory that these people were descended from the "Lost Colony" of Englishmen who disappeared from the Carolina coast in the 1580's. These colonists might have joined a nearby Indian group, which was small enough for the English language and culture to predominate, and then gradually migrated inland. As European diseases ransacked the numerous small ethnic groups of eastern Carolina, survivors trickled in to join the multicultural society and adopted the established English social patterns. Thus, even though these people had lost their aboriginal cultures, the authors argue convincingly that this did not make them any less "Indian." They had been acculturated, but not assimilated, and they retained their ethnic identity.

In the colonial era, the Lumbees were not discriminated against because their European culture distinguished them from the "savages" who did not acculturate. The authors make an important point that the colonial definition of "Indian" was cultural rather than racial but they should have utilized Roy Harvey Pearce's concepts on the development of the idea of "savagism" in the Euro-American mind (*Savagism and Civilization*, 1967).

By the nineteenth century, the efforts of the white South to strengthen black slavery led to the erosion of rights of all non-whites. The low point came during the Civil War when the Confederates conscripted Lumbees for forced labor alongside blacks. Under the leadership of Henry Berry Lowrie, the Lumbees fought back and Lowrie became the archetypal hero that gave the Lumbees the pride they needed to survive as a people.

Lumbee history since the 1880's has been primarily related to community organizing through schools and churches in patterns similar to the lifestyle of non-Indian Southern farmers. Since World War II their isolation has been destroyed as individuals left the area to serve in the armed forces or take urban jobs. The biggest development of the past two decades has been their increasing political involvement. The most famous demonstration of Lumbee activism occurred in 1958, when a Ku Klux Klan rally was routed by a hundred armed Indians. The Klan leaders were indicted for "inciting a riot" and were sentenced by a Lumbee judge.

Other recent issues have not only increased Lumbee ethnic identity, but have encouraged other groups of people to assert their Indian identity. For example, in 1972 this reviewer attended a rally sponsored by the Lumbees, at which "Haliwa" and "Waccamaw Siouan" Indians held a pow-wow. Some Lumbees have recently become active in Red Power causes, though others oppose a militant stand.

There are a few things which can be criticized in the book. Since footnotes are not used, the reader is sometimes left to wonder about the source of a quote. At times the narrative degenerates to particularistic local history, which could benefit from theoretical concepts on ethnic relations or social structure.

The biggest fault of the book is its lack of discussion of Lumbee relations with Afro-Americans. This omission is probably the result of this being an "inside" history, because Lumbees have struggled for two centuries to keep themselves from being classified with blacks. In the book there is nothing about escaping black slaves being absorbed by the Lumbees, though they were by every other group of Southern Indians. The Seminoles, especially, received runaway slaves and no one has questioned their Indian identity. The Lumbees, on the other hand, with minimum retention of aboriginal culture, have constantly been pressured by whites to accept a mulatto status. The authors give bits of information: two members of the Lowrie Band were black; Lumbees have discouraged black settlement in their area; only recently have a few Lumbee churches accepted black members. But there is no overall analysis of relations between the two exploited groups.

Nevertheless, the authors do accomplish their purpose of demonstrating that, despite the lack of a particular tribal heritage, the Lumbee people have always identified themselves as Indians. The history of Native Americans will remain incomplete as long as it does not acknowledge the importance of non-traditional Indians like the Lumbees.

#### REFERENCES

Pearce, Roy Harvey and J. H. Millers, eds.

1967 *Savagism and Civilization*. Baltimore: Johns Hopkins Press.

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*European Moslems: Economy and Ethnicity in Western Bosnia*. By William G. Lockwood. (New York: Academic Press, 1975. xi + 241 pp., appendices, references, index. \$18.50.)

This unique volume provides detailed data on market behaviour from a peasant perspective in a socialist society. Yugoslavia, like Poland, has permitted the continuation of a major private sector of small-scale peasant