

in the new cotton fields of the Southwest. As with the Utes and Hupas, the Tohono O'odham people found that resource extraction on reservation lands paid a higher return than individual farming.

In the end, Lewis proposes a variant on Richard White's theories about the "roots of dependency" as a replacement for the civilization theories of the Physiocrats and Edinburgh philosophers. Instead of stages, Lewis proposes a continuum from the metropolitan, modernizing, and market-oriented Euro-American core to the non-market Indian periphery. Along the continuum, or area of contact, the core is sometimes able to integrate the periphery into a new arrangement. The process was uneven, and as the history of the three Indian groups under study in *Neither Wolf Nor Dog* shows, history itself can move in many directions as peripheral areas can resist and retreat from the reach and ideology of the core.

Indians and the American West in the Twentieth Century, by Donald L. Parman. Bloomington: Indiana University Press, 1994. vii, 235 pp. Illustrations, notes, bibliography, index. \$12.95 paper.

REVIEWED BY THOMAS A. BRITTEN, BRIAR CLIFF COLLEGE

One of the recent trends in Native American studies is the examination of twentieth-century topics—Indian economic and legal histories in particular. Donald Parman's timely work is in keeping with the current historiographical approach and provides an excellent survey of Native American activities in the modern era. Parman's objectives are straightforward—to present a "reasonably balanced and objective summary" of recent Indian history and to "examine the relationship of Indian affairs to the development of the American West in the twentieth century" (xiii–xiv). The author, who has done considerable work on federal Indian policy during the New Deal era, furnishes an outstanding starting point for scholars and students who are looking to provide the broader historical context for more specialized studies in recent Indian history.

The work is arranged chronologically, beginning with the "heritage of severalty" and the disastrous ramifications (at least from the Native American perspective) of the 1887 Dawes Act. Parman sets the geographic boundaries of his study at the eastern borders of the Dakotas, Nebraska, Kansas, and Oklahoma (thus excluding Texas and Iowa). Beginning with chapter two, "The Progressive Era," he examines the often complex relationship of western development to federal Indian policy, to reservation life, and to Native American efforts to gain a greater degree of self-determination. During the Pro-

gressive Era, Parman argues, westerners began to dominate Indian legislation as new western states gained admittance; Indians were rarely beneficiaries of progressive reforms.

Native American contributions during World War I, a topic long neglected by historians, receives special treatment. Parman astutely chronicles how the Indian bureau used wartime exigencies to step up its assimilationist campaign. New efforts to exploit reservation resources, the consequent rise of John Collier, the dispatch of Lewis Meriam's team of investigators in 1927, and the dramatic changes that took place in federal Indian policy during the New Deal are examined in chapters five and six.

Parman follows with excellent discussions of Indian contributions during World War II (both at home and abroad), the government's postwar efforts to terminate its relationship and responsibilities to Indian peoples, and the ill-fated "relocation" program of the 1950s. He is careful to demonstrate the diversity of Indian responses to these controversial issues. He concludes his study with a look at the emergence of the "Red Power" movement and "new Indian wars" over energy resources, water rights, and gaming.

Parman delivers on his promise to present a "balanced" and "objective" summary, and his synthesis is clearly written and enjoyable to read. The book holds important lessons for westerners and mid-westerners. Iowans, especially those living in the western part of the state with neighboring Indian communities, might benefit from a close reading of chapters dealing with civil rights, water usage, and gaming. After all, Parman concludes, Indians and whites have a great deal in common. If they can "overlook their differences and concentrate on the basics that unite them . . . perhaps the next century will offer better prospects for rapport" (184).

Cultural Crusaders: Women Librarians in the American West, 1900-1917, by Joanne E. Passet. Albuquerque: University of New Mexico Press, 1994. xi, 208 pp. Illustrations, tables, notes, bibliography, index. \$40.00 cloth.

REVIEWED BY CHRISTINE PAWLEY, COLLEGE OF ST. CATHERINE

A persistent theme of studies of the American West is the portrayal of women as "civilizers" in a rough and primitive masculine world. Middle-class women have been typified as the transmitters of refined "culture." In the West that meant they were promoters of the institutions—missions and churches, schools and libraries—necessary for this work. The women themselves often embraced this role; without threatening the traditional Victorian ideology of separate spheres for

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