

Maria Chona, a Papago Indian; and Maria Campbell, a Canadian Métis. These chapters are organized around the three themes that the authors see as central to these women's lives: tradition and its contact with white culture, acculturation, and a return to tradition. As the individual memoirs illustrate these various stages, they also demonstrate the strength and endurance of many Indian women.

This study is pathbreaking in the sense that seldom, if ever, have the writings of American Indian women been regarded as worthy of notice, much less of study. Because, beginning with the early observations of European explorers, Native American women have been seen as inferior and debased, the power and prestige actually held by them has been overlooked. The fact that American Indian women did indeed play significant roles within their societies is one reason that their memoirs deserve recognition.

According to Bataille and Sands, another reason that these stories merit serious study is their creative nature. Combining the Indian oral and white written traditions, these chronicles are personal reminiscences based on fact with inventiveness which stems from the literary skills of the Indian woman and her translator, recorder, or editor, a combination termed "bicultural composite authorship" here.

The book's many contributions to women's history and American Indian history are capped by an extensive annotated bibliography. Overall, it is a work that should encourage additional scholarship in a long-neglected area.

UNIVERSITY OF NORTHERN IOWA

GLENDA RILEY

American Protestantism and United States Indian Policy, 1869-1882, by Robert H. Keller, Jr. Lincoln: University of Nebraska Press, 1983. xiii, 359 pp. Photographs, maps, appendixes, footnotes, bibliography, index. \$27.95 cloth.

This study is impressive. For too long post-Civil War American historians have concentrated on the military aspect of United States Indian policy. Only since 1971 have scholars mined the political, social, and religious aspects of the often-mentioned, yet little understood, "peace policy" of President Ulysses S. Grant. Robert Mardock's *The Reformers and the American Indian* (1971), Francis Paul Prucha's *American Indian Policy in Crisis: Christian Reformers and the Indians, 1865-1900* (1976), and a recent work by Clyde A. Milner, *With Good Intentions: Quaker Work among the Pawnees, Otos, and Omahas in the 1870's* (1982) broke ground that Keller examines in totality.

Grant's peace policy began in 1869. Its purpose was to assimilate Indians peacefully and humanely by using Protestant churches as the agents of change. It was primarily a mission policy implemented at least partly because "...the peace policy cost less than war" (26). The policy's disintegration and ultimate demise in 1882, as Keller notes, reflected the conflicts of idealism versus reality and the frontier versus the settled East, and resulted in "...cultural destruction [of] the majority of Indians" (155).

Robert Keller, professor of interdisciplinary studies in Fairhaven College, Western Washington University, is to be commended. His research is a solid, careful examination of the primary sources blended with pertinent secondary information. His style is excellent, particularly the characterizations. Many of the protagonists almost breathe from the pages: so complete is his grasp of personality. Some might question his interpretation of Grant, which is not traditional, but a look at William S. McFeely's *Grant: A Biography*, upon which Keller relies to some degree, will answer any questions concerning Grant's beliefs or motives.

This book covers a complex period in United States history. Such themes as industrialization, expansion, Reconstruction, corruption, and bureaucratic ineptitude make this era interesting but frustrating for the historian. Despite this complexity, Keller's analysis is clear and firm. He details the rationale behind the policy, the conflicts inherent in it, and the reasons for its failure. Particularly insightful are sections where contemporary white figures evaluate the policy and Indians perceive and respond to it. One traditionally ignored area which the author discusses is church-state relations: did the peace policy violate the American tradition of separation of church and state?

Other themes and interpretations are not ignored. There are sections on the role of warfare in Indian subjugation and on which churches were chosen to serve the peace policy, why, and with what degree of success in implementation. This reviewer found some of Keller's comparisons striking. For example, the Indian agent, who bore major policy responsibility, at the start of the peace policy was paid \$1500 per annum while a United States Senate pageboy made \$1300 to \$1800! The exclusion of the Catholic church from the policy is also discussed.

This volume contains a full bibliography and twenty-two pages of appendixes which list each denomination involved, their areas of activity, mission and school work, expenditures, and the successes or failures of each. The University of Nebraska Press is to be commended. This book is nicely bound, reads easily, and is error free.

It fills a gap, and while the word definitive is overused, in this case it applies.

UNIVERSITY OF NORTHERN IOWA

WILLIAM H. GRAVES

American Indians, American Justice, by Vine Deloria, Jr. and Clifford M. Lytle. Austin: University of Texas Press, 1983. xiii, 246 pp. Bibliography, index. \$9.95 paper.

In *American Indians, American Justice*, Vine Deloria and Clifford M. Lytle have attempted to describe traditional Native American governmental patterns and methods of justice, and to trace the impact of Anglo-American political ideas on these Indian systems. In the process, the authors have accurately defined the legal position of Indians within the framework of the American political and judicial experience.

Deloria and Lytle begin their book with a discussion of the nature of federal-Indian relations. Building on the legal precedent first enunciated by United States Supreme Court Chief Justice John Marshall in *Worcester v. Georgia* as well as ideas mentioned in *Behind the Trail of Broken Treaties*, an earlier work of Deloria's, the authors depict this relationship as one in which the Indian tribes assumed the role of wards, or in the words of Marshall, "domestic dependent nations," over which the United States government exercises limited legal control. Deloria and Lytle then carefully note frequent instances when the federal government has exceeded what the authors regard as the limits of its constitutional power over Indian tribes as set forth by Marshall. According to the authors, white men have unnecessarily insisted that Native Americans adopt European concepts of government and jurisprudence. Nevertheless, Deloria and Lytle note that Indian tribes have adjusted to white society by initially accepting Anglo-American practices and later modifying them to conform to tribal traditions.

This selective assimilation of Anglo-American customs is best illustrated by the authors' description of tribal courts. Here they demonstrate that most often the Native American judge's personal involvement plays a much greater role in the tribal court system than does the presence of attorneys who, at best, take a passive role when they participate at all. Since the goal of justice in the Indian community is to avoid social tension and quarrels rather than to punish (as in the white world), the judge assumes the role of mediator—a position traditionally held by tribal chiefs.

The authors depend on specific pieces of legislation and on the

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