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Cherokee Nation viewed these ventures as threats to their sovereignty and pressured the federal government to deny the band any recognition, funding, or trust land. Chief Wilma Mankiller tried to block BIA grants to the band and went to Congress to push for their termination.

The BIA stipulated that acquiring trust lands within the boundaries of the Cherokee Nation would require that the band obtain the nation's consent. The band then intended to avoid this problem by acquiring trust land beyond those boundaries. In this way, they would fulfill the prophesy of their return to the East. In spite of obstructions from the BIA and the Cherokee Nation, the band eventually acquired land in Arkansas.

Despite many obstacles, the United Keetoowah Band still struggles to achieve autonomy and serve its members. The band continues to implement financial, food, and clothing programs, as well as cultural and educational endeavors. Members are also active in larger political movements, such as Native Americans for a Clean Environment and repatriation issues. However, Leeds concludes that an agreement between the band and the Cherokee Nation seems unlikely. She argues that the nation and the United Keetoowah Band share a common ancestry and, thus, fighting between them plays into the hands of ethnocentric non-Indians who wish to destroy Native American tribes' special tax status.

Leeds' book represents a valuable historical account, but it lacks attention to past and present cultural context. Such explanation would answer some persistent questions. For instance, how are these political battles and issues enacted in everyday life? While Leeds is clear about her intentions to present the Keetoowah side of the issues, a more comprehensive account of the current social and cultural situation would provide a more balanced understanding of different sides of the situation. Lastly, while Leeds tracks the importance of blood quantum on the political stage, she still takes terms such as *full-blood* and *mixed-blood* for granted. She fails to analyze the social implications of blood quantum as criteria for categorizing people and determining identity.

This book makes a useful contribution to Native American history, especially in regard to Cherokee history and federal Indian policy. Leeds has made extensive use of primary and secondary sources to sort and clarify a confusing mass of information. Her research into this complex and sensitive situation is detailed and meticulous. Leeds effectively demonstrates how government policy can divide Native American tribal groups and pit them against each other.

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**War Woman: A Novel of the Real People.** By Robert J. Conley. New York: St. Martin's Press, 1998. 357 pages. \$25.95 cloth; \$15.95 paper.

In *War Woman: A Novel of the Real People*, Robert J. Conley looks back at events in the history of his Cherokee ancestors and re-imagines those episodes. He

links historical examples of Cherokee-European contact and interaction with his imagination and recovers Cherokee heritage. Opening the novel in 1580, Conley's protagonist, Whirlwind, establishes herself as a strong woman who always gets her way but seems on the periphery of the tribal community. Claiming to be a shape shifter and exhibiting supernatural powers, she relishes that many members of her clan fear her.

In her first adventure, Whirlwind persuades her twin brother, Little Spaniard, to gather a small band of young men and they embark on a trading trip to South Florida to trade with the Spanish. Her purpose is twofold: although her grandfather was Spanish, she has never met a European and she sees this as a chance to match wits with the Spanish; in addition, she wants to arrange a profitable trading arrangement and thus establish herself as a leader of her people. She leads the small band of men across hostile territories to make their fortunes. Along the way, she takes one of the men as her husband and begins her own personal journey. The adventure is full of success and tragedy. While she establishes a trade agreement with the Spanish, her husband, Daksi, is killed and Little Spaniard is introduced to the "strong drink" of the Spaniards (p. 84). When the people of her town hear of her bravery and how she avenged the murder of her husband, "they gave her a new exalted status, and with it they gave her a new name. She would no longer be called Whirlwind. Now she was War Woman" (p. 111).

After twenty peaceful years of trade with the Spanish, War Woman has become one of the most important people in all of the towns of the Real People, the Cherokees. While she is respected, Little Spaniard is known as her worthless twin brother. He and his friends do nothing but drink the *ron* of the Spaniards, a drink that the Real People now call *ada yuhs desgi* which means "I'll get drunk with it" (p. 115). The people have become dependent on trading with the Spanish and their lifestyle has changed drastically. In fact, when Little Spaniard is sober enough to think about it, he believes that his sister had done his people a disservice.

War Woman watches over the trade business carefully and, around 1600, marries one of the Spanish traders, Juan Morales. Together they negotiate with the Spanish commandant over the gold mining on the Cherokee land. War Woman astutely arranges an agreement that is beneficial to her people, but arranges to receive a commission for all the gold mined. As the gold dwindles, there is conflict between the slaves that are mining and the soldiers and the Real People become disenchanted with the gold mine operation. War Woman realizes that the Spaniards are causing changes "among the Real People. She considered the fact that she herself had been instrumental in bringing many of those changes, in establishing the trade, in clearing the way for the miners. She thought about the drink again.... She had introduced [Little Spaniard] to the drink that had become the cause of his death. And she had done it for gold" (p. 257). Ultimately, she requests that the Spaniards leave. When they agree to relinquish ties to the area, everyone is relieved to see them go.

The final conflict that Conley recreates occurs in 1654. War Woman is now an old woman who has outlived her children and her second husband.

Although she is no longer considered a chief of her people, she is still respected as a former leader. Four men from the Powhatan alliance arrive and tell of the English at Jamestown and their successful attempts to drive them off their land. Realizing that the English will continue to settle villages and take land, War Woman advises the new leaders that they must send two or three hundred of their own people to settle near Jamestown on what was once Cherokee land. War Woman accompanies the group to the new settlement in Virginia to “teach the English a lesson” (p. 350). Although they score a victory against the English, she realizes it is only temporary. When War Woman wants to return home, the other members of the tribe decide to return with her. As they leave, they burn their newly built village and destroy all the work they have done. As War Woman returns home, she remembers a time when there had been no white people in the land but “[n]ow the white people had come to stay.... They would not go away” (p. 352). Not wishing to use her supernatural powers, she hopes that some of the things she had done in her life would help prepare her people for the future. She knows that: “Nothing will ever be the same” (p. 354). The fate of the Cherokee Nation seems inevitable.

Throughout this novel, War Woman reflects upon her actions, but rarely shows any emotion. Despite the fact that the plot is historically interesting, it is difficult to become emotionally involved with the characters. Ethnographic detail is also missing, an addition that could have added to the historical value and interest of the novel. However, readers are given a glimpse into the Cherokee world of the late sixteenth and seventeenth centuries from the Cherokee’s prospective. In fact, *War Woman* is an addition to Conley’s Real People series which retells Cherokee history through Cherokee eyes and covers three events that impacted the way of life of the Cherokee Nation.

Winner of three Spur Awards, Conley now writes full time. Born in Cushing, Oklahoma, he began his career as an English instructor. In addition to teaching at universities in Missouri and Illinois, Conley was director of Indian studies at Eastern Montana College, Bacone College in Muskogee, and at Morningside College in Sioux City. He also served a year as assistant programs manager for the Cherokee Nation of Oklahoma. Since his first novel, *Back to Malachi*, was published in 1986, he has published a total of thirty-four novels, as well as numerous poems and short stories.

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