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The Tutor'd Mind Indian Missionary-Writers in Antebellum America. By Bernd C. Peyer.

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A related problem is Cooper's desire to make his study of specific communication practices among specific peoples emblematic of all indigenous peoples. Although he is careful throughout the work to remind readers "that research, like the individuals it reflects, is subjective and culture-bound," his efforts to universalize his observations all too often lead to unfortunate expressions such as "the Native perspective" and "the Native ethic" (p. 95). Beyond implying a reductionism that belies his explicit avowals to the contrary, universalization of this sort seriously threatens to perpetuate the destructive myth among readers that all indigenous people are the same.

Finally, there is in this work a curious lack of reference to extant research by contemporary Native scholars. This is not to say that the work lacks any legitimate basis or that indigenous voices are missing from the work. Still, rarely do the text or the references lead readers to incorporate or even consider related works. Without putting too fine a point on it, Cooper's discussions of a great many topics would have benefited from a survey of the works of contemporary scholars who have been laboring in this area for a great many years.

In all, readers may find Cooper's deliberate avoidance of technical and scholarly language suspect, his tendency to erase contemporary indigenous peoples annoying, his predisposition to universalize problematic, and the lack of references to related contemporary scholarship peculiar, but they will also find here a valuable contribution to our understanding of communication practices. We may lament what he might also have done, to put the matter differently, but *A Time Before Deception* belongs on the must read list of every scholar seriously concerned, as Chief Oren Lyons puts it in the Epilogue, with "the long-term thinking and ethical communication necessary to solve the grave problems facing western society today" (p. 194).

Richard Morris

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The Tutor'd Mind: Indian Missionary-Writers in Antebellum America. By Bernd C. Peyer. Amherst: University of Massachusetts Press, 1997. 432 pages. \$19.95 paper.

The Tutor'd Mind by Bernd C. Peyer is an exploration of the issues faced by Native Americans who adopted Christianity during the Antebellum period. Peyer's work concentrates on individuals who functioned as intermediaries between the colonizing and colonized societies. Peyer recognizes the difficulties inherent in this type of dualistic life, and acknowledges the personal crises that stem from a life that functions out of necessity in two different societies. However, he also contends that bicultural people have a special opportunity to act as a voice for their communities and to "initiate a reversal in the unilateral flow of information" that usually flows from the colonizer to the colonized (p. 17). The book is a study of several bicultural Native Americans who converted to the Protestant faith and sub-

sequently spent their lives as missionaries to various tribes. In studying these individuals, Peyer concentrates on the level of assimilation demanded by Christian conversion, as well as the "contact environment" in which this adoption of European religious ideas took place; that is, the historical situation of their Native communities at the time and the relationship of the tribe to European colonies. He also studies the individuals' education and their relationships to both their tribe and Euramerican society after their education and conversion.

Peyer focuses principally on four Native American missionaries: Samson Occom, William Apess, Elias Boudinot, and George Copway. Each of these men were adherents of various Protestant denominations: Occom was a Mohegan Indian and Presbyterian, Apess was a Pequot Methodist, Boudinot a Cherokee Presbyterian, and Copway was an Ojibwa Methodist. The author describes in great detail the political and social events of the missionaries' respective time periods. By providing this background information, the reader is able to grasp the complexity of these Native Americans' lives devoted to missionary service. The personal and spiritual struggles inherent in this type of situation are obvious yet difficult to grasp given the number of factors entangled in the missionaries' lives. However, Peyer does a good job describing each of these factors so that the writings left behind by the missionaries can take on a richer meaning for students. For example, Boudinot was educated by white Protestants and married a white woman; however, he spent much of his life trying to help pave the way for greater Cherokee participation in majority society through his work in journalism. Boudinot attempts to make the Cherokee Nation more accepting of white society and, at the same time, protests against the injustices inflicted on his people. He was an ardent advocate of Cherokee nationalism, despite his biracial heritage and Christian education. Boudinot's eventual participation in the sale of Cherokee lands to the United States government, the reader comes to understand, is a result of his desire for the tribe to have land free from the influence and oppression of white society; he believed that the removal of the Cherokee Nation to reservation lands would give the tribe a better chance at survival. The negative results of this treaty have cast Boudinot into the role of traitor; indeed, according to Peyer, Boudinot internalized Euramerican ideals to the point that he had difficulty existing within his community. However, Peyer also points out that he always considered himself a Cherokee, despite his mixed heritage, and worked to promote the welfare of his tribe as best he could. These opposing forces within Boudinot exemplify the mental and spiritual dualism that Peyer tries to demonstrate in all the individuals he studies.

This book is extremely informative and valuable for students interested in cross cultural religious studies. The adoption and propagation of Christianity by Indian writers and missionaries demands that the sociological and political implications of such a phenomenon be studied; however, Peyer goes beyond the politics of power in that he reveals the personal struggles of Native missionaries who were forced to deal with issues of conscience and spirituality necessarily stemming from such an adoption. Peyer's work impressed me as a well-researched and sincere effort to interpret the writer's work in a manner reflective of a knowledge of their world. The only difficulties I had with this

book are ideological differences of opinion with the author on his beliefs about linguistics and the author's belief that Native Americans had freedom of expression within their adopted European languages. However, my disagreements with his theories on this topic did not detract from my appreciation of Peyer's research, interpretation, or writing.

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The United Keetoowah Band of Cherokee Indians in Oklahoma. By Georgia Rae Leeds. New York: Peter Lang Publishing, Inc. 1996. 296 pages. \$49.95 cloth.

In her book, Georgia Rae Leeds shows that the United Keetoowah Band continues to fight for full sovereignty, despite the fact that the United States government recognized them in 1946. The Keetoowah's status has been threatened not only by local and federal American governments, but also by the Cherokee Nation of Oklahoma.

Leeds begins her historical account with a description of the Keetoowah Band's formation before their removal to Oklahoma. The bulk of the book, however, concerns the period between 1950 and 1995, during which time the band found itself in the political arena: they elected chiefs and tribal leaders and fought various legal battles. Leeds follows the history of the band, arguing that the group is not simply a subordinate part of the Cherokee Nation. In fact, she argues that the Keetoowah Band should be considered a separate tribal entity. As such, the group deserves a government-to-government relationship with the United States and eligibility for federal funding and lands in trust. Leeds demonstrates that the status of the United Keetoowah Band carries important political, economic, and social implications for both the Keetoowahs and the related Cherokee Nation.

Throughout Leeds' book, the divisive issue of blood quantum—especially in relation to tribal membership—is central. Leeds recounts that the word *Keetoowah* originates in legend and describes a special relationship between the people and God, thus explaining the band's tenacity in retaining the title. According to Leeds, the term *Keetoowah's* association with cultural and spiritual identity underlies the exclusion of mixed-bloods from the band. The Keetoowah's claim a higher number of full-blood members than the Cherokee Nation, and argue that they can better serve full-bloods than the Cherokee Nation can. Each group challenges the legitimacy of the other to represent the full-blooded Cherokees.

Blood quantum has also been a factor in the political sphere. Some band members argue that the majority of the Cherokee Nation's political power lies with members with a low blood quantum and/or those members living outside the nation's boundaries. According to the author, the Keetoowahs believe that such political clout and special rights should be provided to the full-blood members. After the Civil War, for instance, members of the Keetoowah