

e.g., "How could he ever begin to learn the difficult *americano* words." In some cases, the errors in the book could discredit a Spanish-speaking child in an elementary school reading class. If the book disagrees with the child's speech pattern, even though the child is correct, there would be a tendency for both students and teachers to place more confidence in the book than in their classmate or student.

The potential merits of the book are such that we would encourage the publisher/author to make corrections in the work and reissue it. In corrected form, the story would be a valuable addition to the reading material in any school where there are Puerto Rican children. A twelve-year-old Chicana who read it found the story enjoyable and thought it would help the English-speaking children respect the Spanish-speaking newcomer, while giving the latter a protagonist with whom they could closely identify.

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H. CRAIG MINER and WILLIAM E. UNRAU. *THE END OF INDIAN KANSAS: A STUDY OF CULTURAL REVOLUTION 1854-1871*. Lawrence: The Regents Press of Kansas, 1977, 179 pp., \$12.50.

The forced removal of thousands of Indians from eastern Kansas between 1854 and 1871 adversely affected even more Native Americans and occupied even more government time than did the struggle between the army and the tribesmen of the western plains, who forcibly resisted subjugation.

Other books show the irony that became apparent after the struggle to "save Kansas for freedom" in the 1850's--the whites who did not want slavery did not want blacks either--but this competent study explains that the invaders of Kansas Territory faced another problem, "those troublesome Native Americans who seemed to retreat in response to the white man's advance, only to regroup and once again appear on the horizon." More than ten thousand Kickapoos, Delawares, Sacs and Foxes, Shawnees, Potawatomis, Kansas, Ottawas, Wyandots, Miamis, Osages, and smaller tribes in reservations on the eastern border of the territory presented a "far greater challenge to white settlement than the celebrated warriors of the Great Plains," but by 1875 fewer than one thousand Indians remained there.

The authors (both Wichita State University history professors) accomplish their consistent intention to floodlight the incongruities in Indian policy, land policy, law, and administration, and to detail the manner in which the conflicts were

exploited to achieve rapid removal of the Indian, often with the simultaneous obliteration of his traditional culture. The foremost value of the volume derives from the authors' use of material from the National Archives and other primary sources to detail the techniques of exploitation and the dynamics of cultural confrontation.

The authors, advocates of no particular race, explain the role of specific Indians (often mixed-bloods) whose partial acculturation into the mainstream of white life prompted them to pursue economic opportunities while attempting to sustain positions of tribal influence. Without the helping hand of a chief or tribal council, exploitation was difficult. White-Indian relationships boiled down to legal maneuvers within the framework of treaties, statutes, and executive pronouncements, generally requiring the signature of a tribal leader, and all parties liked to think that the action was ultimately in the best interests of the Indians. When no centralized Indian representative seemed available to sign, the whites developed the technique of locating for themselves a pliable individual who might be termed the government chief. Traditional chiefs could become inconsequential as new headmen or business committee members handled matters. There might be tribal council factions following several ambitious would-be-chiefs whose connections with government agents, private speculators, or both, were well secured.

Treaties sometimes appeared to offer some real advantages to tribes, but were abused. Railroad men, land speculators, and timber operators became entrenched, and Indian policy, as reflected in laws and treaties, was distorted cumulatively, a little at a time, by "men in the field--businessmen, government officials, and Indians--who were willing to go beyond legal and traditional limits in order that they might pursue individual gain." Legal procedures did not always correspond with justice, and unethical action could be sheltered in corporations legally immune from responsibility: "The most frightening aspects of the story are not what was done illegally but what was done legally." But certainly illegal activity was abundant as land-hungry squatters and speculators in connivance with military officers seized Indian land with utter contempt for Indian ownership. The self-righteous squatters would demand compensation in Indian land for whatever improvements they made: "By 1860 the squatters on the New York reserve numbered 2,202, while there were only 50 New York Indians there."

The authors' description of the "Indian ring" relationship of leeching lawyers, Indian agents, and traders, along with all the other plunderers, is more detailed than is their treatment of Indian culture. The authors maintain that "removal could have been prevented by a mass nonviolent, noncompromising resistance, such as Mahatma Ghandi used. . . . The Indians were removed largely by severe, though not irresistible pressure combined with

real and illusional temptations so that the exercise of free will became a complex and confusing undertaking."

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JAMES A. CLIFTON. *THE PRAIRIE PEOPLE: CONTINUITY AND CHANGE IN POTAWATOMI INDIAN CULTURE, 1665-1965*. Lawrence: The Regents Press of Kansas, 1977, 529 pp., \$22.50.

Until very recently, Indian history existed in the doldrums of guilt and ethnocentric misunderstanding. Since Indians were preeminently the great American obstacle to the inexorable process of United States expansion and progress, they have been relegated to the quiet, but nasty, fringes of Euroamerican history. Indians were destroyed or degraded in national chronicles. Sorry remnants of once proud peoples, reservation Indians, the story line goes, remained obstinately and hopelessly beyond the winds of change.

James Clifton's *The Prairie People* contributes materially to dismantling such dominant historical stereotypes. The Potawatomi emerge from his pages as persistent and embattled people whose social style continues to defy the sentimental thinness of American pluralism. The key to Potawatomi history, Clifton argues, is an inward-looking social life which preserves a core population whose centeredness wavers before change, but yet holds firm. Euroamerican culture offers a mart of social possibilities, and the Potawatomi have bought into the larger system in highly individualistic and competitive ways. Though persistently manipulated for Euroamerican purposes, some Potawatomi have countered direct and subtle assimilationist pressures. Resisting vigorously, and as much prey to grasping profiteers among themselves, the Potawatomi have clung to decentralized power and evolved new political forms to encyst community solidarity. The Potawatomi survive because authority remains diffuse as a potential attribute of every member of the inner tribal circle. Clifton holds a firm hand on his twin themes of cultural continuity and change. The Potawatomi are as ever; they seem altogether transformed. For the Prairie Potawatomi, "the great melting pot was a place to cook fried bread, not to lose one's identity in" (p. xv).

Clifton treats his subject comprehensively, though his scope narrows as he ultimately concentrates on one group, the Prairie people, of the surviving tribal fragments. But the largest part of the book considers the tribe before its dispersal in the 1830's. The result is a thorough look at Potawatomi society, culture, and values before contact and its adaptations and migrations as the tribe met the French, English, and Americans in successive