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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

Society lost political influence to mixed-bloods and intermarried individuals. Later, despite Keetoowah opposition, the mixed-blood tribespeople outvoted the band and ratified the Dawes Act. Keetoowah members felt compelled to enroll in the program, but did so after considerable protest. D'Arcy McNickle argued that those Cherokees who conceded to the U.S. government's demands became recognized as the main body of the tribe, while those that resisted were considered a malcontent minority. However, Leeds notes that McNickle's words have been generally ignored.

Leeds also shows that the United Keetoowah Band has jostled with the Cherokee Nation for control over federal funds and land throughout history. When the U.S. government wanted to terminate the old Cherokee Nation in the 1950s, the United Keetoowah Band competed with the Cherokee Foundation, predecessor to the new Cherokee Nation, for political power and control. Both groups felt that they should be the voice of the imperiled Cherokee Nation and should control the funds and land that formerly belonged to it. The government assigned the un-allotted lands of the old Cherokee Nation to the United Keetoowah Band and gave them a charter. However, they provided them with no funds, leaving them considerably weak. The two groups would later compete for funds awarded in legal battles and for control of business ventures initiated by the Bureau of Indian Affairs (BIA).

The late 1960s through the 1970s saw continued leadership struggles within the Cherokee Nation. During this time, dissension within the United Keetoowah Band weakened their power and prevented them from acting as a unit. Nevertheless, the band continued their attempts to serve full-bloods by applying for grants to start health and housing programs. However, opposition from the Cherokee Nation and the whims of federal policy prevented them from achieving their goals.

Furthermore, the membership overlap between the Keetoowahs and the Cherokee Nation created concern that services would be duplicated if the government provided funding to both groups. The BIA said that they would reconsider funding the Keetoowah Band if they could show a separate membership roll. In the 1980s, the Keetoowahs began working toward the establishment of such a roll and requested members to relinquish similar ties to the Cherokee Nation. At the same time, the nation tried to dissuade individuals from giving up their membership. Based on past decisions, the federal government initially denied the band's application for funding intended to assist the band in updating their rolls. In response, the band threatened to sue the BIA. In response, the Cherokee Nation also threatened to sue the BIA because they believed that funding the band would constitute recognition and compromise the nation's sovereignty.

The 1990s saw even more serious court battles, election disputes, and the culmination of conflicts with the threat of termination of the United Keetoowah Band. Unable to acquire federal funding, the band began smokeshops and bingo enterprises to earn money to support their court battles. These businesses sparked legal and violent conflict between the band, the Cherokee Nation, the local government, and local non-Indians. The

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