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Contrary Neighbors: Southern Plains and Removed Indians in Indian Territory. By David LaVere.

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Blue Jacket defeated St. Clair and chased him almost out of Ohio. It was one of America's worst military blunders.

After St. Clair's defeat Americans did away with the conquest theory and attempted to force Indians to sell their Ohio lands. General Joseph Harmar headed the endeavor, but Blue Jacket and his confederates beat him as well. General Anthony Wayne finally defeated the Indians at Fallen Timbers, just west of Maumee, Ohio, in 1794. This led to the Treaty of Greenville, and the Indians lost half of Ohio, but it did not break them.

It is interesting to note that the British did not prove to be good allies. They expected the Indians to protect Canada and trade with them, but they abandoned the Indians to their fate. At Fort Miami in 1794, the Shawnee, having lost at Fallen Timbers, ran to Miami for safety. Once there, the commander refused to open the gates for them.

After Fallen Timbers and the Treaty of Greenville many Shawnees still wanted to fight, but many did not. Those who refused resistance became friends of the Americans. This left Blue Jacket with a diminished following. He became as strong for peace as he had been for war. He attempted to keep the peace, and did a good job at it.

Blue Jacket and others forced the Americans to deal with all Indians when it came to obtaining land. This is important because, for a long time, whites had bought lands from Indians who did not have an aboriginal right to sell the territory. In addition, Blue Jacket was a more important war chief than the Miami's Little Turtle. There is a rock at Fallen Timbers that commemorates Little Turtle's tobacco offerings to the spirits; there is nothing for Blue Jacket. Finally, Blue Jacket demonstrated better than any other leader how to form and keep a confederation alive. Tecumseh and Tenskwatawa learned under his tutelage.

According to the author, Blue Jacket was probably the greatest Indian diplomat, among Indians and whites, who ever lived. He made both sides listen to him and for over forty years balanced affairs within his own nation, among other Indians, and with the Americans and British.

Sugden has written a fine book. I have only two criticisms. First, there is a lack of written evidence for everything Blue Jacket did. Second, the work is a little convoluted because of the large number of people involved. However, considering the subject matter, these two problems were unavoidable.

*John Beery*

University of Toledo

**Contrary Neighbors: Southern Plains and Removed Indians in Indian Territory.** By David LaVere. Norman: University of Oklahoma Press, 2000. 292 pages. \$29.95 cloth; \$18.95 paper.

Smack dab in the middle of America's Heartland is a vast domain described over the decades as "The Indian Nations," "tribal dumping grounds," "The Last Homeland," "America's concentration camp," and "the United Nations of

Native Peoples.” The tract ultimately was named Okla Homa, meaning “land of the Redman” in the Choctaw language. It served as the place to which tribes were “exiled” or “removed” under federal Indian policy. Maps of the late-nineteenth and early-twentieth century carry the official title Indian Territory with the western portion already renamed Oklahoma Territory. The eastern portion on some rare maps is labeled the Native American State of Sequoyah.

Thousands of books, essays, stories, and reports have been published about American Indians in the old Indian Territory. Only once in a rare while does an author take a subject so often explored and magically transform it into a challenging and original book. *Contrary Neighbors* is such an achievement. David LaVere brings a fresh eye to the Indian Territory and to the relationship of the tribes brought (often driven) together in this new land. LaVere’s background research is meticulous, exploring in depth the life, culture, and history of the almost one hundred tribes that settled or passed through the Indian Territory. The great strength of *Contrary Neighbors* transcends this careful archival documentation and is found in the author’s analysis and synthesis of the relationship between and among peoples of very different lifeways and cultural values. The author makes the issues so clear and so important that one wonders why these events have never before been examined in such depth and with such understanding.

The heart of *Contrary Neighbors* is the recognition of tribal distinctiveness, of differences between and among Indian peoples of the plains, prairies, and woodlands. If ever there is a clear scholarly refutation of the popular concept of a universal Indian culture and personality, it is set forth herein. For example, throughout the book LaVere artfully contrasts Osages and Cherokees, Chickasaws and Comanches, showing how, over almost a century, they see and react differently to the same events. While most earlier histories have focused almost exclusively on Indian and white relationships, this work examines Indian to Indian relationships across tribal boundaries, with special emphasis on conflict and conflict resolution. In many respects, this is as much a book of anthropology and ethnohistory as it is of Indian policy.

The author explains and illustrates the basic conflicts in Indian Territory in the context of the relationship between southeastern Indians removed from the deep South into their new nations, and Southern Plains Indians who viewed this place as their home territory. LaVere resists the easy classifications of “civilized” and “savage,” which has dominated earlier analysis, and refuses to cast one group as “real” Indians and another as “artificial.” He does, however, note the frequent use of these concepts by all the participating tribes in their disputes and in their alliances. David LaVere’s analysis goes beyond the surface of such easy and apparent distinctions. He explores in an evenhanded way what he describes as “three ways” in which “the Indian Territory . . . peoples found themselves divided.” These clashes included: “a clash between agriculturists and hunter-gatherers”; a clash “between nomads and settled folk, between invader and defender”; and “a clash between . . . progressive ideas” and “traditionalism” (p. 229).

*Contrary Neighbors* unfolds chronologically, bringing together Native people who were driven by federal policy into the neighborhood known as Indian

Territory. The author explains that from the perspective of the tribes native to the territory this removal and resettlement was invasion. The richness of each tribe's cultural perspective emerges from this historical narrative. Such a book could only have been written by someone with a balanced perspective, a deep appreciation of tribal cultures, and an evenhanded appreciation of the core values of each tribe.

LaVere has a special talent for organizing and explaining a seemingly endless number of events unfolding over an extended period of time. Furthermore, he identifies incidents that are not just large battlefield experiences, but are the events of daily tribal life. Pulitzer Prize-winner Barbara Tuchman noted that the historian's challenge is to locate a hundred examples and select the one or two that most perfectly illustrate a thesis. If ever a book does just that, it is *Contrary Neighbors*. LaVere weaves together an unbelievably complex narrative. He finds just the right incident—at just the right moment—to let us understand the unique history of Indian Territory and her neighboring Native peoples. *Contrary Neighbors* is an artful work built upon a penetrating analysis of how differing cultural and historical experiences impact the response to change among people forced together in the same geographic space.

*Contrary Neighbors* is an important book that will find a place alongside such classic studies as Grant Foreman's *Indian Removal* (1932) and Angie Debo's *And Still the Waters Run* (1940). It provides foundation reading for all who want to know how and why tribal life unfolded as it did in Indian Territory. The Foreman and Debo books remain crucial sources more than half a century after their publication and *Contrary Neighbors* will, no doubt, have as long and as significant an impact. Moreover, this nineteenth-century history has contemporary significance as it helps explain differences and divisions of tribes in the twenty-first century. As David LaVere concludes: "Though the Plains Indians and the Southeastern Indians might now have much more in common, the gulf between them can still be seen" (p. 29).

Rennard Strickland  
University of Oregon

**Culture in the Marketplace: Gender, Art, and Value in the American Southwest.** By Molly H. Mullin. Durham: Duke University Press, 2001. 232 pages. \$54.95 cloth; \$18.95 paper.

Santa Fe, New Mexico, is marketed as the "City Different" where visitors are enticed by colorful landscapes, adobe dwellings, and hundreds of galleries specializing in Indian art. The growing interest in Indian arts and cultures provides the backdrop for *Culture in the Marketplace* to understand some of the dynamics that shaped Indian markets and cultures in the Southwest. In doing so, Molly H. Mullin examines a group of elite East Coast women, referred to as the Bryn Mawrters, who traveled to the Southwest at the turn of the twentieth century in search of alternative notions of culture and gender roles.