

Osborn's text addresses Indian-white affairs across the United States, and it should interest general readers in every state because the themes apply to all tribal environments from coast to coast. Scholars who have read most of the sources listed in the bibliography and are capable of critiquing the information they contain should see this as a helpful reference work. Librarians who serve the interests of general readers or scholars should regard *The Wild Frontier* as an essential addition to collections that feature ethnic history.

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*Jefferson and the Indians: The Tragic Fate of the First Americans.*

By Anthony F. C. Wallace. (Cambridge, Mass.: Belknap Press, 1999. Pp. ix, 394. Illustrations, maps, notes, index. \$29.95.)

A major thrust of recent scholarship on Thomas Jefferson is that he was a man with inconsistent, paradoxical, and even hypocritical beliefs. Consider, for example, Joseph J. Ellis's award-winning character study, which describes Jefferson as an *American Sphinx* (1997). Now historical anthropologist Anthony F. C. Wallace joins the chorus by arguing that Jefferson's "contradictions," which "have been most conspicuous in his handling of the issue of slavery and in his disregard of constitutional restrictions on executive power," manifest themselves also "in his conduct of Indian affairs" (p. 16). Jefferson, after all, maintained a lifelong interest in Native American culture and tendered expressions of benevolence—and even admiration—toward Indians. Yet his vision for the future left little room for them. As Wallace notes, in 1801 he shared with James Monroe his hope that someday all of North America would be inhabited by "a people speaking the same language, governed in similar forms, and by similar laws" (p. 17).

Despite some heavy breathing that connects "ethnic cleansing" (p. 20) and "cultural genocide" (p. 276) to Jefferson's Indian policy, Wallace deserves credit for providing a fairly evenhanded explanation of its origins and rationale. Although, like many of the leading members of his generation, Jefferson speculated in western lands, Wallace attributes his posture toward Indians to motives other than self-interest. The War for Independence taught the young statesman that Indians and their warriors could undermine the republic, a view that seemed to spark in him not only fear but also fascination. Wallace's account of the decade following the Revolution provides an impressive analysis of Jefferson's explorations into Native American language, technology, history, and culture. Beginning in the 1790s, however, Jefferson's concerns became less academic and more geopolitical. The British, French, and Spanish threatened America's frontiers, and

Indians—all too aware of the burgeoning U.S. population's hunger for land—seemed likely to aid them. For Jefferson, the solution was to solidify the republic's territorial claims through diplomacy and the relocation and concentration of Indians, whose hunting would eventually diminish wildlife and force a choice between either exchanging their lands for the “goods and education needed for survival as European-style agriculturists and citizens of the republic” (p. 225) or resettling farther west. Either way, according to Wallace, Jefferson entertained no doubt “that Indian people must ultimately adopt the white man's ways in order to survive” (p. 226). If, as Wallace concludes, “in building a nation, the challenge is not to enforce uniformity but to orchestrate diversity” (p. 338), then Jefferson failed as a nation-builder.

Because Wallace displays more interest in writing about history than about historians, some readers may not recognize that a few facets of his argument relate to the work of other scholars. Drew R. McCoy, for example, first pointed out (*The Elusive Republic: Political Economy in Jeffersonian America* [1980]) that Jeffersonians believed that the preservation of America's republican experiment hinged on its citizens' perpetual self-reliance—a virtue derived from an agrarianism that, given the rapid multiplication of the U.S. population, required the conversion of Native American hunting lands into farms. As a result, Jeffersonians believed that the only way to reconcile the interests of Indians and whites was to encourage Indians to take up the plow and assimilate into white society—as Bernard Sheehan has ably demonstrated (*Seeds of Extinction: Jeffersonian Philanthropy and the American Indian* [1973]). On these subjects the works of McCoy and Sheehan continue to provide the most sophisticated and satisfying accounts. On the broader topic of Jefferson's complicity in the Indians' “tragic fate,” Wallace's new study constitutes a fresh and provocative starting point.

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*A History of Appalachia.* By Richard B. Drake. (Lexington: University Press of Kentucky, 2001. Pp. xi, 292. Maps, illustrations, sources, index. \$29.95.)

Appalachia has long mystified America. Despite efforts to refute it, the ubiquitous description of the region as a “strange land” inhabited by “peculiar people,” first coined by Will Harney in 1873, has retained a prominent place in the minds of many Americans, as witnessed by Robert Schenken's 1992 Pulitzer prize-winning play, *The Kentucky Cycle*. This should not come as a surprise, however, as scholars continue to debate the riddles posed by the southern mountains.