Lessons from an Indian Day School: Negotiating Colonization in Northern New Mexico, 1902-1907. Adrea Lawrence. Lawrence: University of Kansas Press, 2011. ISBN: 9780700618071.

Adrea Lawrence provides an interesting but limited perspective that does not fulfil the expectations of the title. She examines the educative processes that took place in and around the Santa Clara Pueblo reservation at the turn of the 20th century. She situates her study based upon two Office of Indian Affairs (OIA) representatives: Clara D. True, a teacher at the Santa Clara Day School, and Clinton J. Crandall, the Superintendent of the Santa Fe Indian School and agent for the Northern Pueblos. Lawrence studies their correspondence during True's tenure at the day school to present a "microhistorical glimpse" of the lessons learned surrounding an Indian school.

Despite the title, Lawrence predominantly looks outside of the school to demonstrate how the Pueblos, OIA agents, and neighboring Hispanos adapted and learned from their changing circumstances. The region experiences three different colonial regimes in a matter of decades, from Spain, to Mexico, and finally to the New Mexican territory under U.S. authority. The author notes that this territory and its inhabitants are atypical of other Indigenous groups encountered throughout the American West. The Pueblo Indians were deemed to be civilized, with permanent houses, well-established agriculture, and practicing Catholicism. Lawrence explains, "the Southwest did not have a binary colonizer-colonized structure" because of the changing colonial powers, but the implications of this revelation are not well drawn out (14).

The book details the lessons learned and highlights the interactions between Pueblos, Hispanos, and Anglos. The correspondence between True and Crandall provide an insight into the conflicts that arose and their perspectives as OIA officials. The study is further supported by secondary sources. Even still, Lawrence must speculate the intentions of True and Crandall and how they resolved conflicts. She acknowledges throughout that Pueblo voices should be included but no archives exist for this time period.

The first chapter, land, highlights how land disputes reflect political situations surrounding the Pueblos. True enlisted the help of a Santa Clara tribal member to provide maintenance work for the school. True inadvertently aligned herself with his opposition party because of her ignorance of tribal matters. Other land disputes revolve around Hispanos and Anglos encroaching upon Pueblo land. All local officials in Northern New Mexico were Hispanos; consequently, federal intervention became necessary to protect the Pueblo land grants against Hispano-influenced law. Crandall advocates for the Tribe's exclusive possession of their land grants and the creation of a reservation. The Santa Clara Pueblo wanted a reservation to create a dependent relationship with the federal government, thereby ensuring federal protection for their lands for generations. Lawrence emphasizes the irony of federal Indian policy for the Pueblos; in the age of individualism and assimilation, the Santa Clarans preserved their *communal* hold over the lands and guaranteed federal protection.

The second chapter focuses on disease, particularly a diphtheria outbreak in 1903. This section plays particular attention to True and her lack of understanding of political tensions, cultural practices, and tribal knowledge. At the start of the outbreak, she followed OIA official policy. Without any enforcement power, the mandated quarantine was largely ineffective. A grandmother refused treatment by the OIA physician for her grandchildren, eventually leading to several deaths within the household. Lawrence characterizes the whole situation as a form of colonization; the disease would not have been there without a long line of colonizing nations, and the grandmother's refusal illustrates a mistrust of the colonial regime. The diphtheria outbreak also changed the relationship between True and Crandall. True realized her superior wanted to follow official guidelines, regardless of how ineffective or cumbersome. Crandall believed True to exaggerate the Tribe's condition and deviate from OIA policy.

Chapter three details the complicated position of the Pueblo Indians as citizens. Crandall describes the Pueblo Indians as unique and civilized. While the Pueblos might meet many of the prerequisites for citizenship, Crandall did not believe they were equal to Anglos. The status of the Pueblos moved in reverse, going from full U.S. citizen, to partial citizen, and finally to ward of the federal government. Lawrence argues this regression was intentional by the Pueblos, as they learned how to work Indian policy to their own advantage.

The institutions chapter focuses primarily upon Indian day schools, located on reservations, as Lawrence suggests this facet of Indian education is largely unresearched. The educational system was top-down, however, the implementation of the curriculum is largely unknown. True did not keep lesson plans or other documents of the goings-on inside the school. As True spent more time amongst the Santa Clara, the OIA curriculum and policies became subordinate to the needs of the community. Crandall never acclimated to allow for such deviations.

The final chapter, education, spends more time focusing on how Santa Clara Pueblos learned to work with and manipulate the colonial regime to their own benefit. Lawrence grounds this section in the 1904 St. Louis Exposition that displayed tribes throughout the U.S. The Pueblos had to demonstrate contradicting values; they had to embody both 'Indian' and barbaric to sell their authentic wares, as well as 'civilized' to understand how to make their presentation and encourage more profits.

Lawrence's study of the Santa Clara Pueblo shows numerous areas for further inquiry, which she details in the epilogue. She asserts there is still a problem in equating all Indians as the same, in legal discourse and even in contemporary academia, which must be avoided. Day schools, which represented the majority of Indian schools, have been overlooked in favor of boarding schools. Lastly, the perspectives of women and Indians within the OIA are also given less attention, which this study attempts to redress in part.

The text presents a unique case study by focusing on outsiders' perspectives of the Santa Clara Pueblo Indians. Focusing on two OIA representatives offers a ground-level

approach and personal perspective of how they implemented or ignored official policy. While this is important work, it ignores the larger and more detrimental consequences of colonialism. To better situate this text, the reader should already be familiar with federal Indian policy and the politics of the Southwest at the turn of the 20th century.

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