

compatriots in other states to settle in rural enclaves and engage in agriculture. As a consequence, they tended to be more successful and more readily assimilated. Strangely enough, their assimilation may also have been hastened by their relative failure to dominate in the two ladders of social mobility most utilized by their counterparts: Democratic Party politics and the hierarchy of the Roman Catholic church. By the turn of the twentieth century, more Irish were moving out of the state than into it, and the statistical profile of those who remained was almost identical to that of Wisconsinites in general.

In elaborating his thesis, Holmes divides the book into a dozen sections, each one dealing with a step in the assimilation process and introduced by lyrics from traditional and contemporary Irish songs that link the Wisconsin experience to that of Irish Americans in general. That connection is made even more explicit in the foreword written by famed Irish folk singer Tommy Makem. To illustrate the typical Irish experience in Wisconsin, the author has appended 15 letters written between 1887 and 1908 by six of the nine surviving children of Richard and Anna Cook Goggin, who migrated from County Cork to Waushara County, Wisconsin, in 1855. Taken together, these missives illustrate the persistence of faith and family ties among an otherwise rapidly Americanizing group of siblings.

The Columbia Guide to American Indians of the Great Plains, by Loretta Fowler. New York: Columbia University Press, 2003. vi, 283 pp. Illustrations, maps, chronology, index. \$47.50 cloth.

Reviewer Jacki Rand is assistant professor of history and American Indian and Native Studies at the University of Iowa. Her research interests include native tribes of the southern plains, federal Indian policy and law, indigenous human rights, and the culture of colonialism.

This compact volume offers an informative introduction to the native peoples of the Great Plains from 950 C.E. to the late twentieth century and to the commonly accepted western periodization, with emphasis on the eras of contact and trade with Europeans, American expansion, and the reservation system. The book includes a valuable table of significant terms common to the study of the Plains tribes and histories, a brief overview of the history of anthropological research methods since the late nineteenth century, and a bibliography of primary and secondary sources.

Fowler has earned recognition for her years of experience conducting research in Plains communities and for the resulting body of scholarship, particularly on the Arapahoe tribe. She has relied on her

broad knowledge and understanding of the anthropological literature to produce this concise description of the Great Plains tribes covering a broad sweep of time. She presents the vast Plains to readers as three defining regions with ongoing interaction among them. This division of the Plains into northern, central, and southern areas helps to keep the information manageable for both the writer and the reader.

Fowler's book possesses numerous strengths. The novice student of the Great Plains will find the demystifying syntheses of the migrations of tribes, dispersal of peoples, and reformulation of new groups a welcome aid to conceptualizing the dynamism and diversity of Plains peoples. The pressing intrusions of the Spanish, French, British, and Americans prompted further movement, partnerships, and enemies among tribes as a result of trade, pressures on natural resources, and the consequences of native involvement, however removed, in an exploitative market economy. Fowler's summary of millennia of movement on through the nineteenth century portrays the creation of modern tribes. Another important strength of the book is her experienced handling of indigenous economies and tribal politics. She keeps both visible even as the assaults of diseases, displacements, and disruptive market forces bear down with unrelenting pressure. As a result, she never permits readers to indulge themselves in the myth of the Vanishing Indian.

For natives of midwestern states, from which most indigenous peoples have been driven out or otherwise eradicated, Fowler's book will contest the persistent myth of the Vanishing Indian with locally specified histories of tribal migration, treaties, violence, removals, and relocation. In Iowa, the remarkable persistence of the Meskwaki tribe, placed against the backdrop of the Sauk tribe's relations with the United States, can be appreciated as a story of native persistence.

The overview of the history of anthropological methodology and the table of terms are invaluable for students. The terms, an enjoyable read in themselves, include descriptions of tribes, events, people, objects (cultural and technological), and tribal practices.

Fowler's guide is centered in place and chronological time. It rests on the canonical literature of Plains anthropology. Readers looking for theories of gender, sexuality, race, feminist archaeology, and women, for example, will be disappointed. The volume is strongest on economy and politics. Culture, religion, and society, while present, are less visible. The volume, however, is not intended to be comprehensive in that way. It allows readers to establish a well-formed baseline of knowledge about the Great Plains peoples, which, given the distortions that permeate popular culture about the area and the native tribes within it, evidences the valuable contribution of Fowler's work.

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