

Exploring with Lewis and Clark: The 1804 Journal of Charles Floyd, edited by James J. Holmberg. American Exploration and Travel Series. Norman: University of Oklahoma Press, 2005. xiv, 120 pp. Illustrations, maps, notes, bibliography, index. \$45.00 cloth.

Reviewer Roger L. Nichols is professor of history at the University of Arizona. He has written extensively about western exploration.

This attractive book presents a facsimile edition of the journal of Sgt. Charles Floyd, the only man to die as a member of the Lewis and Clark expedition. William Clark personally recruited the fellow Kentuckian for the Corps of Discovery, and Floyd became one of the three men appointed as sergeants. He died 99 days after the journey began, so his journal is by far the shortest of those kept on the trek.

Holmberg's format is interesting and clear. On the left is the handwritten journal page; in the middle is a transcription of Floyd's prose; and to the far right are the editor's notes explaining people, places, and events. This allows readers to work their way through the original handwritten account without reading the transcription if they choose.

The editor provides a 25-page introduction in which he briefly discusses Floyd's role in the expedition and the circumstances surrounding his death from a ruptured appendix. The rest of the introduction is of particular interest to Iowa readers. It focuses on the gravesite and later efforts to erect a permanent marker there. Those efforts began in 1857, when a Missouri River flood washed away the original gravesite, and ended in 1901, when the present monument was erected there. This edition is well illustrated and is likely to become a collector's piece.

A Nation of Statesmen: The Political Culture of the Stockbridge-Munsee Mohicans, 1815-1972, by James W. Oberly. Civilization of the American Indian Series 252. Norman: University of Oklahoma Press, 2005. xv, 336 pp. Maps, tables, appendixes, notes, works cited, index. \$34.95 cloth.

Reviewer James D. Folts is head of reference services, New York State Archives, Albany. He has researched and written about the legal, religious, and American Indian history of antebellum New York State.

The Stockbridge-Munsee Mohicans of Wisconsin are descended from Algonquian groups of eastern New York and western New England. In the mid-eighteenth century many Mohicans resided at a Congregational mission at Stockbridge, Massachusetts, and the Stockbridge Indians relocated to central New York in the 1780s. Stockbridge and other New York Indians negotiated with the Menominees in the early 1820s to purchase a new homeland near Green Bay, Wisconsin. In 1832

the Stockbridges received a federal reservation, allotted to tribal members under an 1843 act and an 1856 treaty. After most lots were sold off, the Stockbridges removed to a new reservation in northeastern Wisconsin in 1857. Again they lost almost all of their lands through a federal auction of valuable pine timber lots starting in 1872 and eventual sale of allotments made under an act of Congress of 1906. New Deal programs enabled the Stockbridge-Munsee community to recover much of its reservation land, although federal trusteeship was not confirmed until 1972.

The history of the Stockbridge-Munsee Mohicans is thus a microcosm of changing federal and state policies toward American Indian communities. The author clearly and succinctly describes the impact of those policies from the perspective of the Stockbridges, who were repeatedly victims of governmental injustice but were anything but passive. "Pine Ring" Congressman Philetus Sawyer called the Stockbridge-Munsee Mohicans a "nation of lawyers" (118); Oberly considers them a "nation of statesmen." He believes that the Stockbridges have persisted as a community because of "their ceaseless engagement with politics, on all levels" (18). Generations of assertive Stockbridge leaders frequented the halls of Congress, state legislatures, and federal Indian agencies, lobbying for statutes, treaties, and settlements favorable to their people—or their own faction.

Unfortunately, the Stockbridges were often their own worst enemies. Between the 1830s and the 1890s they were divided into the Indian Party, led by John W. Quinney and later by Albert Miller, and the Citizens Party, led by members of the Hendricks and Chicks families (who were berated for their part-African ancestry). The parties originated in disputes over proposed emigration beyond the Mississippi (Iowa was considered, and some chose Kansas) but persisted as vehicles for "an all-out struggle for power by rival families" (93). Factions alternated in governing the Stockbridge reservation; corrupt financial practices led to repeated ousters of the Indian Party in 1852 and 1893.

During the twentieth century Carl and Arvid Miller led a more unified tribe in recovering reservation lands and resisting the federal termination policy. Oberly asserts that nineteenth-century Stockbridge politics resembled a "party system" on the state or national model. He recognizes, however, that an individual chief and his extended family (including "religious women") tended to dominate each of the seven periods of Stockbridge history in Wisconsin. Thus it appears that important elements of the Stockbridges' traditional political culture persisted, even as they skillfully employed the legal, political, and fiscal tools of the dominant European-American society.

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