

The Oneida Indian Journey: From New York to Wisconsin, 1784-1860, edited by Laurence M. Hauptman and L. Gordon McLester III. Madison: University of Wisconsin Press, 1999. xviii, 221 pp. Illustrations, maps, tables, notes, appendix, bibliography, index. \$40.00 cloth, \$16.95 paper.

REVIEWED BY GRETCHEN GREEN, ROCKHURST UNIVERSITY

Partnerships between Native Americans and non-Native academics have been growing in recent years, often with fruitful results, as have efforts to find connections between related peoples who have been geographically separated, often at great distance, by U.S. federal or previous colonial governmental policies. *The Oneida Indian Journey* is a collaborative work that showcases the results of both of these recent trends in scholarship. The editors have collected contributions from a great variety of Oneida and non-Native writers from different disciplines and backgrounds: historians, an anthropologist, a geographer, an archivist, an attorney, a linguist, as well as tribal elders, genealogists and others. There are articles on various aspects of the removal of Oneida Indians from New York State to Wisconsin, including treaty-making processes and the personalities involved, and stories from the WPA Oneida Language and Folklore Project (in Oneida with translations) and from present-day Oneida members discussing their history. The latter section includes perspectives from Oneida people now living in New York State and in Ontario, Canada, with some discussion of the historical and personal connections between the three groups of Oneida people. More study of these connections might be a worthwhile direction for further research. Encouraging further research is a stated goal of the volume, as of the conferences from which it evolved; part three provides valuable information and critical perspectives for those interested in starting to do historical research on the Oneidas.

The editors have been less successful in meeting another goal of the volume: to broaden knowledge of Oneida history, particularly for the period from 1784 to 1860. The volume is slim, with most essays, some of which were reprinted from other sources, no more than ten pages long. Jack Campisi's "The Wisconsin Oneidas between Disasters," from his 1974 dissertation, could have been revised more substantially. Campisi's analysis of religious factions, the changing role of kinship in society, language retention and loss, and political and economic developments provides a helpful portrait of the Oneidas after they moved to Wisconsin in the 1820s and 1830s, but it contains no systematic discussion of gender relations, an important component of the overall acculturation dynamic.

Explanations of why most Oneidas decided to remove west while very few of the remaining New York Iroquois (the Senecas, Tuscaroras, Cayugas, Onondagas) across central New York State chose to leave in the early nineteenth century seem convincing, focusing on the role of Eleazar Williams and others. However, one gets the feeling that this topic has not yet been exhausted. More discussion of the Menominee and Winnebago land cessions and of cultural differences between the three groups would have enhanced the book.

One must come to *The Oneida Indian Journey* with a background knowledge of Iroquois culture and history. A number of terms and references to cultural elements are not explained as they should be for a general audience, and although there are several maps, many place names mentioned in the text do not appear on any of the maps. The editors' introductions, to the entire book and to the three parts, provide context, but some semantic carelessness, such as the mention by Hauptman and McLester of "the wilderness of eastern Wisconsin" (11), seems particularly jarring given the discussion in chapter 8 (Francis Jennings's "Doing Oneida Indian History") of the problematic writings of the "conquest map" (149).

In general, *The Oneida Indian Journey* provides a useful model for collaboration and connection-seeking among other Native histories; many midwestern tribal groups and related academics could profitably emulate what the contributors to this volume have achieved. In Iowa, the Meskwaki community and its geographic proximity to academic centers would be a logical ground from which to start a respectful dialogue, conferences, and possible collaborative publication projects to disseminate and encourage new research on these people who came west from the area of Wisconsin (Fox River) that the Oneidas now inhabit.

Indian Nation: Native American Literature and Nineteenth-Century Nationalisms, by Cheryl Walker. Durham, NC: Duke University Press, 1997. xvii, 256 pp. Illustrations, appendix, notes, bibliography, index. \$49.95 cloth, \$16.95 paper.

REVIEWED BY THOMAS K. DEAN, IOWA PLACE EDUCATION INITIATIVE

Cheryl Walker's *Indian Nation* fills a gap in Native American literary criticism. While most scholars of Native American literature explore contemporary writers such as Louise Erdrich, N. Scott Momaday, and Leslie Marmon Silko, earlier Native American writers get short shrift,

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