

*Native Soil* should prove of interest to all individuals interested in agricultural organizations and midwestern agriculture, and particularly to those who want to understand the changes in farming over the course of the twentieth century.

*Powwow*, edited by Clyde Ellis, Luke Eric Lassiter, and Gary H. Dunham. Lincoln: University of Nebraska Press, 2005. xv, 309 pp. Notes, references, index. \$45.00 cloth, \$19.95 paper.

Reviewer Erik D. Gooding is assistant professor of anthropology at Minnesota State University Moorhead. He is coauthor of "Plains Powwows, Celebrations, and Giveaways," in the *Handbook of North American Indians* (2001).

*Powwow* is a collection of 14 essays on the American Indian music and dance celebration known as the powwow. It is divided into three thematic parts. Part one, "History and Significance," contains four essays: a discussion of the formative era of southern plains powwows; an overview of nearly 40 years on the northern plains powwow circuit; an analysis of the performative aspects of early twentieth-century Ho-Chunk powwows; and a comparison of the powwow cultures among the Gros Ventre, Blackfeet, Southern Cheyenne, and Southern Arapaho. Part two, "Performance and Expression," contains five articles addressing the negotiation of meaning of the powwow among various groups. Essays discuss the powwow's role in regenerating culture and tradition among the Lakota; an examination of two very different dance traditions; the role of the powwow emcee; the role of the powwow princess; and the relationship between the powwow and the southeastern Stomp Dance. Part three, "Appropriations, Negotiations, and Contestations," contains five articles about the powwow on the "fringe." Two essays focus on powwows in the American Southeast, the Monacan of Virginia and the Occaneechi-Saponis and Haliwa-Saponis of North Carolina. The remaining three articles address three little-discussed topics: "two-spirit" powwows, Germany's powwow culture, and New Age powwows.

Three essays may be of particular interest to readers of the *Annals of Iowa*. The first is Patricia C. Albers and Beatrice Medicine's "Some Reflections on Nearly Forty Years on the Northern Plains Powwow Circuit." This essay presents a representational model for powwows that readers may find informative based on four types that form a continuum: (1) "family doings"; (2) traditional powwows; (3) contest powwows; and (4) exhibition celebrations (the Meskwaki Proclamation Day powwow falls into category 3, while their Annual Powwow falls into a form of category 2). The criteria for categorization, from a

functionalist viewpoint, is based primarily on powwow sponsorship. It would perhaps have been beneficial if the authors had also compared their categories with those presented by other writers on powwows, in particular Elizabeth Grobsmith's community/tribal/intertribal model presented in *Lakota of the Rosebud: A Contemporary Ethnography* (1981).

The second essay of particular interest is Grant Arndt's "Ho-Chunk 'Indian Powwows' of the Early Twentieth Century." Again, readers may see a similarity between Arndt's discussion of early twentieth-century Ho-Chunk gatherings and the early history of the Meskwaki Annual Powwow. These early Ho-Chunk gatherings "combined Indian participation with a commercial orientation to non-Indian spectators" (47), an orientation that the Meskwaki still follow.

The final essay of special interest is Jason Baird Jackson's "East Meets West: On Stomp Dance and Powwow Worlds," which focuses on "the ways in which the modern intertribal War Dance, specifically in its Oklahoma form, variously articulates with the Stomp Dance world of Woodland Oklahoma" (172). In this essay Jackson insightfully distinguishes Pan-Indianism as "aimed at *explaining* a set of phenomena that may themselves also be (and often are) *described* as being Pan-Indian in nature" (191).

*Powwow* is an interesting collection of essays with a broad range of geographic and subject matter. I highly recommend it for those with interests in powwows and native peoples of Iowa and the Midwest.

*Joining In: Exploring the History of Voluntary Organizations*, by Karen J. Blair. Exploring Community History Series. Malabar, FL: Krieger Publishing Company, 2006. xii, 184 pp. Illustrations, bibliographies, index. \$27.50 cloth.

Reviewer Jenny Barker-Devine is a Ph.D. candidate in the Department of History at Iowa State University. She is the author of "'Quite a Ripple but No Revolution': The Changing Roles of Women in the Iowa Farm Bureau Federation, 1921-1951," in the *Annals of Iowa* (2005).

*Joining In* is a practical research guide for a wide range of investigators, including genealogists, local historians, volunteers, students, and professional scholars, studying the history of American voluntary organizations. The fifth book in the Exploring Community History Series (joining six others in the predecessor Nearby History Series by the same editors), it provides readers with an understanding of topics and issues related to researching social, fraternal, political, or labor groups. The author, historian Karen J. Blair, who has previously published