

As happened throughout the plains, some groups on the northwestern plains controlled the horse trade, others the gun trade. That situation was reflected in the band and ethnic coalitions in the region. In the eighteenth century, a southern coalition of Crows, Shoshones, Flatheads, and Kutenais was rich in horses while a northern coalition of Blackfoot, Gros Ventres, Sarcees, and Crees was rich in guns. By the beginning of the nineteenth century, the coalitions were under increasing stress and changing affiliations. Warfare increased, and the Gros Ventres were caught in the middle until the creation of three new coalitions: northern, central, and southern. The southern coalition (Crows, Shoshones, Flatheads, and Kutenais) on the Columbia and Missouri rivers was forming at the time Lewis and Clark's Corps of Discovery passed through. The Corps signaled the arrival of greater numbers of competing Canadian and American traders in the region after 1806.

Binnema focuses much of his discussion of guns and horses on the changes they created in warfare and diplomacy. He notes that warfare was an important part of life on the plains, but it increased after 1700 with the arrival of guns and horses and more people. Interestingly, he refers to rock art, a type of text under-utilized by historians, to show native peoples' own depictions of warfare during the pedestrian (pre-horse) and equestrian (post-horse) eras, as he calls them. This is just one example of the way he draws on the archeological record to inform the history of native peoples.

Binnema's well-written and extensively researched narrative of northwestern plains history is a valuable addition to the history of North America.

The Sioux: The Dakota and Lakota Nations, by Guy Gibbon. The Peoples of America Series. Malden, MA: Blackwell Publishing, 2003. xii, 311 pp. Illustrations, maps, notes, bibliography, index. \$27.95 cloth.

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A reputable anthropologist with a specialty in archeology presents a survey evidently restricted to approximately 200 pages of text by guidelines for Blackwell's The Peoples of America Series regarding Native American societies scattered across the Western Hemisphere. The book is not a history as much as a description of cultural themes in the history of the Sioux federation of tribes from its prehistory to the outset of the twenty-first century—with an emphasis on the Minnesota experience. The author characterizes the book as "not a 'grand narrative' written by an 'authority'" (xi), but as a provocative analysis

of consequences imposed by federal Indian policies and grassroots Indian-white relations. The most original segment is one about prehistory in Minnesota, 9500 BCE–1650 CE. Subsequent chapters address the fur trade era, wars and assimilation on reservations, Indian New Deal influences, and recent social changes. Central themes emphasize the perils and disadvantages of past reservation existence. Most details and conclusions derive from a substantial list of secondary sources, mainly books and articles; far less information comes from primary sources—manuscripts, documents, correspondence, or oral histories—except in the chapter about prehistory.

The book is an easy read seldom encumbered by academic jargon. Historians might question some generalizations, but in the main they represent plausible conclusions derived from secondary sources. *The Sioux* is a welcome addition to the mass of literature about Sioux cultural history that general readers and university students can easily understand and accept as reliable ethnohistorical analysis.

There are several substantive omissions. Inexplicably, the subtitle recognizes the Dakota and Lakota divisions of the federation but excludes the Nakota-Yanktons, Yanktonais, and Assiniboines, who are included in the text. In addition, there is no analysis of benefits derived from reservation life by all tribes of Sioux in the United States. Such benefits are available for some 570 federally recognized tribes as a federal bequest—a quid pro quo for the surrender of about 97.8 percent of the land from coast to coast. As longtime Yankton tribal chairman Stephen Cournoyer Jr. remarked during an interview in the summer of 2003, “Our people” (the Yanktons) gave up “millions of acres of land . . . with hopes that the health, education, and welfare of our people will be taken care of.” Included in that quid pro quo are free medical care and prescription drugs; suitable housing at little or no expense; congressional funding for education grades K–12; freedom from taxation on federally protected land or profits taken from that land, including income from casinos; congressionally mandated affirmative action, called “Indian preference”; preference in federally funded contracts; and protection against cultural infringements under terms of an administrative order of 1934 and an act of Congress in 1978. Extended as “federal trust responsibilities,” these benefits, public misunderstanding of their justification and management in reservation societies, and the extent of their security in the future are predominant features of reservation life. In 2003 Yankton tribal judge Michael Scarmon described the tribes’ growing “adversarial relationship with the government” and went on to say, “there could be a one-line act of Congress to do away with the whole reservation and tribal system. . . .

I don't know why it hasn't happened," despite historical and legal justification for all of the benefits. More even than cultural affinities, the abiding availability of these federal trust responsibilities is why about half the Sioux choose to live as reservation residents.

A related subject little addressed in the text is the sharp social and cultural separation between most tribal members and non-Indians living side by side on every reservation. That separation, too, is due largely to misunderstandings about the historical justification for trust responsibility benefits. Myths more than realities govern reciprocal images that continue to cause friction between racial groups on all substantial reservations.

General readers should be informed about current reservation conditions. Yet Gibbon exercised an author's prerogative when he wrote, "my intent is to prod readers into thinking" for themselves (xi). He accomplishes this with photo illustrations as well as text. General readers and university students will learn from his excellent cultural analysis. Scholars will appreciate the dedication required to finish such a publication. It belongs on the shelves of all public, university, and other libraries that feature literature about ethnicity in general and Indian-white relations in particular as themes in national history.

Being Dakota: Tales and Traditions of the Sisseton and Wahpeton, by Amos E. Oneroad and Alanson B. Skinner, edited by Laura L. Anderson. St. Paul: Minnesota Historical Society Press, 2003. xii, 197 pp. Illustrations, appendix, index. \$29.95 cloth.

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For all Indian nations across the United States, by the late nineteenth and early twentieth centuries, many traditions, customs, and rituals had been lost due to censorship by government and church agencies. The Sisseton-Wahpeton Indians, no exception, were blessed, however, by the efforts of two men who, from 1914 to 1925, collaborated in collecting tribal history and folklore and preserving it in manuscript form. Amos E. Oneroad and Alanson B. Skinner's work gives much detail about the beliefs, values, and practices of the eastern Dakota peoples.

Being Dakota is divided into three parts. Laura Anderson's long, helpful introduction gives a history of the Sisseton-Wahpeton community and background on Oneroad and Skinner, individually and as a team. Part two explains "Traditions and Customs." The third and longest section covers "Tales and Folklore," many of which follow the

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