

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.

Reviewer S. Carol Berg is professor of history at the College of St. Benedict, St. Joseph, Minnesota, and the author of several articles about Indian missions and missionaries.

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

adventures of Iktomi, the spider, who repeatedly challenges the boundaries of life around him, often in humorous ways.

Readers gain insight into such Dakota values as hospitality, bravery, and reverence for nature and the interaction between species, in particular humans and animals. We are shown new perspectives on the world around us, universal truths, and the complexity of life. Midwestern readers, especially those from the Dakotas, Minnesota, and Iowa, will find *Being Dakota* a solid source of material for enriching their understanding of the indigenous peoples common to their states. For a companion piece, Iowa readers may also want to read Skinner's article in the *Journal of American Folklore* (vol. 38), "Traditions of the Iowa Indians," published in 1925. Skinner noted that the Iowa tribe had a "special similarity" to the eastern Dakota, especially in their tales (425). *Being Dakota* joins a growing list of titles that provide the voices of Indian people, sharing a unique worldview.

Beyond Party: Cultures of Antipartisanship in Northern Politics before the Civil War, by Mark Voss-Hubbard. Reconfiguring American Political History Series. Baltimore: Johns Hopkins University Press, 2002. xii, 266 pp. Notes, bibliographical essay, index. \$45.00 cloth.

Reviewer Vernon Volpe is professor of history at the University of Nebraska at Kearney. He is the author of *Forlorn Hope of Freedom: The Liberty Party in the Old Northwest, 1838-1848* (1990).

Historians of antebellum politics traditionally stress the power of party in voter behavior, and how competing political loyalties contributed to the coming of the Civil War. This revealing study challenges the familiar approach by stressing how an antiparty political culture undermined the prewar party system. Mark Voss-Hubbard accomplishes this by re-examining and in some ways refurbishing the nativist Know Nothing movement of the critical 1850s. Due to Know Nothingism's silly secret rituals as well as its quite serious anti-Catholicism, historians long treated the nativist movement with distance and even disdain. Study of mass voting behavior revived interest in the infamous Know Nothing movement. Expert in the methods of this "new political" school of analysis, Voss-Hubbard deepens our understanding of the Know Nothing phenomenon by probing politicking in the 1850s and the decade's distinctive antipartisanship.

Alternately both appreciative and contemptuous of the Know Nothings' brand of political reform, Voss-Hubbard thereupon carefully crafts a convincing appraisal of the movement's significance, at least for the Northeast. He focuses primarily on developments in three

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