Rozema does not explain her motivation or methodology in terms of the selection of the excerpts. Surely, some wonderful vignettes have been left out of the compilation. What Rozema ultimately selected for *Cherokee Voices*, though, does convey the spirit and fortitude of one of the best-known indigenous American nations.

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Chief Daniel Bread and the Oneida Nation of Indians of Wisconsi. By Laurence M. Hauptman and L. Gordon McLester III. Norman: University of Oklahoma Press, 2002. 213 pages. $29.95 cloth.

Laurence Hauptman and L. Gordon McLester are becoming to the writing of Oneida Indian history what Jordan and Pippen were to NBA basketball: a pair that gets better with age and experience. Hauptman brings to the collaboration more than two decades of writing and teaching about the Iroquois nations in New York and in their North American diaspora. McLester has overseen the famed Oneida history conferences where tribal members and academic historians share research and learning. Three years ago, the two teamed up to oversee the editing of a splendid collection of papers on nineteenth-century Oneida history in New York and Wisconsin, a book titled *The Oneida Indian Journey* (University of Wisconsin Press, 1999). Now, the two are back in 2002 collaborating on a monograph biography of Daniel Bread, a key Oneida leader in the years that included one removal from New York to Wisconsin, and almost a second one to the Great Plains.

Born in 1800 with the name Tekawyat:ron, the child was adopted into a leading Christian family and given the name of Daniel Bread. He had a life-changing experience as a young man when he fought on the American side against the British in the 1814 Battle of Sandy Creek, south of Lake Ontario. Bread was recognized for his military exploits against the British—the Oneidas are still fond of saying that they defeated the British Navy in 1814—and became a runner, or combination news crier and diplomat, in the tribe after the war. It was in this role that Daniel Bread went to Detroit in 1820 to negotiate the acquisition of a new homeland for the Oneidas west of Lake Michigan.

The 1820 effort came to naught. However, twice over the next years, a follow-up group of what came to be called "New York Indians," including Stockbridges, Oneidas, Mohawks, Brothertowners, and Munsees, journeyed to Green Bay and negotiated two land acquisition treaties with the Menominees and Ho-Chunks (Winnebagoes). Most modern scholars see the intertribal treaties of 1821 and 1822 as highly suspect, if only on the basis of trading: six million acres from the Menominees in return for less than six thousand dollars in goods from the New York Indians. But Hauptman and McLester see the deals as fair, and broken only because of the meddling of Métis fur traders at Green Bay.

For the next decade, wrangling over the 1821 and 1822 treaties consumed territorial politics in the trans-lake portion of the Michigan Territory, and also put Daniel Bread front and center as the spokesman for the Oneidas. In the end, the New York Indians settled in 1832 for a half-million-acre tract northwest of Green Bay and two smaller reservations for the Stockbridge-Munsees and Brothertown nations up Lake Winnebago from present-day Appleton, Wisconsin. Daniel Bread fought hard between 1830 and 1832 for the entire six-million-acre tract promised the New York tribes, but without success. In the end, the Oneidas settled for a land base that protected the new settlements along Duck Creek, a small stream that runs parallel to the Fox River and empties into Green Bay.

Scarcely had the Oneidas been removed from New York State in the late 1820s to Green Bay, before a second fever gripped the Michigan Territory politicians to remove the tribe once again. Once again, Daniel Bread was called upon to defend the Oneida Nation's interests. Hauptman covered some of this story of the would-be second removal, particularly the Buffalo Creek Treaty of 1838, in his 1999 book *Conspiracy of Interests*. In the book under review, we learn more about Bread's role in fighting to keep the new Oneida homeland in a separate, February 1838 treaty that ceded much of the New York Indian tract, but also resulted in the creation of a new Oneida Indian Reservation of 65,400 acres. One hundred and sixty-four years later, the reservation with the same 1838 boundaries remains the homeland of the Oneida Nation. This was Daniel Bread's great service to his people: negotiating and compromising with the United States and the frontier elite of Green Bay, and ultimately preserving a homeland in Wisconsin.

Bread made these important contributions while he was still under the age of forty. For three more decades, he remained the most influential leader on a dozen-member council that the United States recognized as the Oneida tribal government. Hauptman and McLester give less attention to the post-1838 phase of his life and leadership. A key challenge for the Oneidas was to build a post-treaty, post-annuity economy in a forested homeland. The same challenge faced the Native nations on the other Wisconsin and Minnesota reservations, only the Oneidas faced it first, mainly because of their proximity to the growing city of Green Bay. After the Civil War, the Oneida Nation tried to contract with an outside lumberman for a tribal sawmill enterprise. Although not fully explored in their text, federal officials as early as 1867 stymied this effort, wanting to stop tribal logging and lumbering so as not to reduce the value of future contemplated allotments.

Daniel Bread saw that the only way the Oneidas could realize the value of their tribal timber holdings was to embrace the allotment policy. He did so in the late 1860s, was resisted by a majority of the tribal council, and soon enough was removed from his position. Fifty years of leadership of the Oneidas of Wisconsin came to an abrupt end. As for the anti-Bread, anti-allotment party, the Interior Department in 1874 got the Supreme Court ruling it wanted in a Green Bay-originated tribal logging lawsuit, *Beecher v. Wetherby*. The court ruled that tribes, as mere occupiers of reservation lands, could not log pine trees on their own reservations, since this would be taking the

property of the United States, held in trust for future, prospective allottees to harvest. Almost as soon as the court's opinion was printed, the allotment surveyors came to Oneida, and though implementation was delayed, the reservation was allotted by executive order. Trust patents were converted wholesale to fee patents in 1907, and soon enough, the Woodland Oneidas were a landless, treeless, and near-destitute people.

Hauptman and McLester deserve praise for bringing to life the accomplishments of a Native political leader who used the skills of an Iroquois runner to practice politics within and outside the tribe. About seven generations have passed since Daniel Bread defeated the removal proponents of 1838 and kept the Oneida Nation's hold on the Duck Creek homelands. That achievement remains worth celebrating today.

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Dancing with the Virgin: Body and Faith in the Fiesta of Tortugas, New Mexico. By Deidre Sklar. Berkeley: University of California Press, 2001. 241 pages. $45.00 cloth; $16.95 paper.

Tortugas, New Mexico stages a momentous three-day annual fiesta dedicated to the Virgin of Guadalupe. It brings together people of diverse ethnicities for a religious event from December 10th through December 12th that includes a pilgrimage, ritual dancing, Mass, meals, a velorio (wake), and processions. The scale and importance of this fiesta that has been celebrated since 1914 reflects the significance of the Virgin as the beloved and preeminent patron saint of Mexico. Since Tortugas, a suburb of Las Cruces, is only a few miles from the border, it's no surprise that this feast day and its principal aspects are clearly Mexican in origin and development. However, the fiesta also has characteristics that demonstrate the cultural complexity of the peoples who settled Tortugas circa 1851, a mixture of Tiwa-Piro, Spanish-American, Anglo-American, and Mexican Indian peoples. This makes Tortugas a complex borderland community that mediates between north and south—between Pueblo and Mexican traditions.

The fiesta is officially sponsored by a nonprofit organization founded in 1914, Los Indígenes de Nuestra Señora de Guadalupe (The Corporation). Although the community initiated research into the possibility of getting tribal status, they eventually chose not to pursue this path, deciding that they could remain more autonomous without it. Deidre Sklar, assistant professor of dance at the University of California in Irvine, researched the fiesta for her dissertation and did additional field work to write *Dancing with the Virgin: Body and Faith in the Fiesta of Tortugas, New Mexico*. Having dance as a principal focus brings a novel perspective to this book. Sklar's primary goals were to conduct movement analyses of the dances and ethnographic research into all aspects of the fiesta. She gives lengthy descriptions of the dances, processions, pilgrimage, and "backstage" work needed to produce such an ambitious annual