

tionist history. Finally, several authors examine contemporary society in Minnesota. One surveys the history of the Dakota and Ojibwe land that became Minnesota and discusses how the loss of that land and the reservation system shaped current realities of American Indian life. One essay describes the roots of Minnesota's reputation for social services, and another contributes to this discussion by describing Minnesota's reputation for philanthropy. In the final essay, Guthrie Theater director Joe Dowling describes the important role of theater in the state, and explains how Minnesota came to be a regional center for the theater arts.

These essays vary in their levels of research and formality, but they complement each other in unexpected ways. The historical background lingers in your mind as you read about contemporary life; ideas about the deliberate construction of Minnesota's image inform views of the state's philanthropic and religious life. Taken together, these essays give readers a full, varied picture of this place—a picture of it through time, and today.

The book's multidisciplinary approach would be of interest for other places similarly overlooked by the national press, such as Iowa. Few places evoke rural farm life more than Iowa. In the national imagination, Iowa is trapped in time as a small-town, cornfield-filled place of old-fashioned values and simple people. As in Minnesota, however, the realities of Iowa life defy that image. While undeniably agricultural, Iowa is also nationally known for its contributions to American literature and arts. While rural, the small towns are emptying and the family farm is struggling to survive. While viewed as homogenous, Iowa is home to a surprising number of new immigrants. The approach taken in this volume—drawing a number of writers and scholars together to write about a place from their own perspectives—is a fruitful way to explore a state or regional identity.

Indian Nations of Wisconsin: Histories of Endurance and Renewal, by Patty Loew. Madison: Wisconsin Historical Society Press, 2001. xii, 148 pp. Illustrations, maps, notes, bibliography, index. \$39.95 cloth, \$21.95 paper.

Reviewer Patrick J. Jung is an adjunct professor of history at Marquette University in Milwaukee. His research interests include Indians in the Great Lakes region.

Author Patty Loew, a member of the Bad River Band of Lake Superior Ojibwe, originally wrote the material found in this book for a 1998 public history exhibit on Wisconsin Indians. Loew states that because

"Native voices have been absent" (x) from previous histories, she depends primarily on Indian sources such as speeches and oral traditions that provide more faithful windows into the past. Although that is a noble objective, such a methodology has certain inherent weaknesses. Specifically, Loew ignores many excellent and even crucial secondary sources, and thus, her book is replete with factual and interpretive errors.

The first two chapters discuss the early history of Wisconsin Indians and the arrival of Europeans. Loew's first chapter is not the survey of Wisconsin Indian prehistory that is initially promised but instead is an uneven patchwork of Indian origin stories interspersed with incomplete archeological data concerning the prehistoric period. Her chapter on European arrivals is better organized, but there are several interpretive problems. For example, Loew's assertion that the fur trade "essentially exploited" Indians and "fostered dependency" (15) ignores more recent scholarship that argues that Indians were not helpless pawns but instead were active participants who made the fur trade function in a manner to their liking, and, contrary to what is often believed, were not wholly dependent upon European trade goods, particularly during the French period.

The remainder of the chapters provide tribal histories for the Indian groups that currently reside in Wisconsin, namely, the Menominee, Ho-Chunk, Ojibwe, Potawatomi, Oneida, Stockbridge-Munsee, and Brothertown Indians. The chapter on the Ojibwe is particularly useful because it presents histories of the six bands of the Lake Superior Ojibwe. Historians have woefully overlooked these histories, and Loew's book makes an important contribution to our understanding of the Lake Superior Ojibwe. However, these chapters also contain many factual errors that could have been avoided easily if Loew had conducted a more careful survey of the secondary literature. One of the more serious errors is found on pages 42-43, where Loew argues that the influx of white lead miners into the Fever River region was the most significant factor that led the Ho-Chunk to support Tecumseh's pan-Indian movement prior to the War of 1812. There were virtually no white miners on Ho-Chunk lands prior to 1812, and the federal government did not issue the first leases until 1822. Indeed, the number of white miners in the Fever River district did not even reach one thousand until 1826. Had Loew consulted an adequate number of secondary sources, she would have rightly concluded that the influx of white lead miners precipitated the 1827 Winnebago Uprising and not Ho-Chunk participation in the War of 1812.

Errors such as these make this a disappointing book. Although it has several interesting passages and contributions, I cannot recommend it for serious students of Wisconsin Indian history. Those seeking a solidly researched survey will be well advised instead to read Robert E. Bieder's *Native American Communities in Wisconsin, 1600–1960* (1995).

Ho-Chunk Chiefs: Winnebago Leadership in an Era of Crisis, by Mark Diedrich. Rochester, MN: Coyote Books, 2001. 200 pp. Illustrations, maps, notes, bibliography, index. \$29.95 paper.

Reviewer Edward J. Pluth is a retired professor of history at St. Cloud State University. His research interests include the Ho-Chunk, German prisoners of war, and rural history.

This is Mark Diedrich's tenth book on Native American history, his second on the Ho-Chunk, or Winnebago. In this latest book he examines the leadership of 26 nineteenth-century Ho-Chunk chiefs. A too brief introductory chapter relates the history of Ho-Chunk chieftainship. In each of the 18 chapters that follow, the author weaves together a biographical sketch of one or several of these notable leaders and a narrative of their efforts on behalf of the Winnebago within the historical context that this occurred, supported by selected quotations from their speeches or other statements. The structure of the work, with each chapter standing alone, results in annoying repetition of the historical events involved; for example, six chapters include a discussion of Tecumseh. The challenge in writing Native American biography is reflected in the uneven content and varied length of chapters. Unfortunately, there is no concluding chapter that assesses, individually or collectively, the decisions, actions, and leadership of this group of chiefs.

The Ho-Chunk have an important connection with Iowa history and that of Minnesota, Wisconsin, and Illinois. For example, in the 1830s they were removed from Wisconsin to a reserve called The Neutral Ground in northeastern Iowa and southeastern Minnesota. Several Iowa locations, such as Winneshiek County and Decorah, reflect that history. Diedrich's work is of value in identifying and bringing together information on significant Ho-Chunk leaders. Readers will gain some insight into why the nineteenth century was an era of crisis for the Winnebago.

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