

## Book Reviews and Notices

*Archaeology of Minnesota: The Prehistory of the Upper Mississippi River Region*, by Guy Gibbon. Minneapolis: University of Minnesota Press, 2012. x, 263 pp. Tables, charts, maps, illustrations, notes, bibliography, index. \$34.95 hardcover.

Reviewer Matthew Donovan is an archaeologist/historian for the Iowa Department of Transportation. He is also a Ph.D. candidate in history at Iowa State University, where he is working on a dissertation on the study of archaeology in Iowa.

In his encompassing work, *Archaeology of Minnesota*, archaeologist Guy Gibbon looks at the prehistory of the state of Minnesota. Gibbon, a renowned midwestern archaeologist, presents to his readers (both public and professional) a detailed account of the archaeology and prehistory of the North Star State. Drawing on decades of archaeological research by various Minnesota archaeologists, along with the work of anthropologists and historians, he attempts to capture the cultural landscape of his state before the arrival of European and Euro-American settlers.

In his previous works, Gibbon has surveyed Minnesota's archaeological investigations of a variety of prehistoric periods and cultural groups. Drawing on his experience and scholarship, Gibbon weaves this story of prehistoric Minnesota around the discoveries of archaeologists and material evidence of past cultures. As he points out, "Archaeologists work in two worlds: the present world with its surviving record, and the past world of the people whose remains form that record" (1). With this in mind, Gibbon explains the tools of archaeological analysis, defining briefly what archaeology is and how it works to examine and uncover the past. He then discusses Minnesota's environmental landscape, its temperatures, climates, and geography, including a summary of the state's geographic and geological history, setting the stage for identifying the challenges the prehistoric cultures in Minnesota faced.

To approach the archaeology of the prehistory of Minnesota's native cultures, Gibbon begins at the beginning, discussing the Paleolithic inhabitants of the area, revealing the archaeological evidence of the Paleolithic groups while also pointing out the challenges of survival and showing their skills at adapting to the period's harsh climates. Adaptation and change are themes that Gibbon addresses throughout

his discussions of the various prehistoric cultural periods of Minnesota's prehistory, from the Paleolithic and Archaic periods (ca. 11,000 to 500 B.C.E.) through the Initial Woodland period (1000–500 B.C.E. to 500–700 C.E.) to the Terminal Woodland and the Mississippi periods (ca. 500–700 B.C.E. to 1650 C.E.). As Gibbon divides the archaeological periods and cultural manifestations, he relates each to the environmental changes they manifested and the geographic locations of the discovered material culture.

Gibbon's approach to the overview of archaeology in Minnesota is valuable. If there are any drawbacks to his approach, they lie with the amount of information readers need to assimilate as his story moves forward. Gibbon tries to allow for this by providing various images, maps, and tables to show not only the process of archaeology, but also the location and images of the archaeological record.

This work of scholarship and experience demonstrates the significance of Gibbon's scholarship in the history and prehistory of Minnesota, as well as his role as a significant American archaeologist. He successfully presents the two worlds that an archaeologist faces in telling the story of prehistory, bringing the two worlds together and creating a story and landscape that capture readers' attention and imagination.

*The Ojibwe Journals of Edmund F. Ely, 1833–1849*, edited by Theresa M. Schenck. Lincoln: University of Nebraska Press, 2012. xxx, 487 pp. Illustrations, maps, notes, appendixes, bibliography, index. \$65.00 hardcover.

Reviewer Bonnie Sue Lewis is associate professor of mission and Native American Christianity at the University of Dubuque Theological Seminary. She is the author of *Creating Christian Indians: Native Clergy in the Presbyterian Church* (2003).

I was going to peruse Edmund Ely's journals quickly to submit this review promptly. However, I found myself caught up in the story of this peripatetic missionary teacher and his Ojibwe-French wife, Catherine. He reflects the stories of many young men drawn to missionary endeavors in the mid-nineteenth century in his passion for God and the desire to "enlighten" those he feared were doomed to temporal and eternal destruction without the Gospel. He lacked cross-cultural training, his motives could be questioned, and his condescension toward Ojibwe beliefs and practices is reprehensible. Even so, that he chose to live with, travel with, often suffer with, and marry into the community presents a different twist on what is too often a predictable tale of misunderstanding and missionary failure during this era. I found myself unable to put the book down because Ely, his wife, and