

was shunned by white laborers, reenforced heavier dependence on slavery than tobacco raising had. Hurt's description of the details of hemp raising and processing is comprehensive and includes a sophisticated analysis of pre-Civil War tariff policies. By the late 1850s, with declining prices, Little Dixie farmers switched from hemp into more traditionally midwestern cattle raising. Despite hemp and tobacco raising, commercial livestock raising always remained important and prevailed in the long run by the time of the Civil War.

Hurt rounds out his analysis with chapters on the sociological and political importance of Little Dixie's exposure to slave ownership. Although slaveholding in Missouri was never as extensive as in the Deep South, outside professional slave traders purchased surplus slaves in Little Dixie for shipment to the Deep South. Slavery's impact on Missouri created a contradiction for Little Dixie, which wanted to retain both slavery and attachment to the Union. But the Civil War destroyed slavery, hemp, and tobacco, and emancipation gave rise to racial hostility as Little Dixie farmers faced massive property losses. The war forced them to look toward standard agricultural commodities like those of their midwestern neighbors.

Hurt's study of Missouri's Little Dixie defines the region clearly, concisely, and comprehensively. It may well be the best volume published in agricultural history in 1992.

*Over the Earth I Come: The Great Sioux Uprising of 1862*, by Duane Schultz. New York: St. Martin's Press, 1992. x, 307 pp. Illustrations, notes, bibliography, index. \$21.95 cloth.

REVIEWED BY WILLIAM E. LASS, MANKATO STATE UNIVERSITY

As the best known topic in Minnesota's history, the Sioux Uprising (called the Dakota Conflict by some recent revisionists) was the subject of a half-dozen books before the publication of Kenneth Carley's *The Sioux Uprising of 1862* in 1961 (rev. ed., 1976). Because of the previous extensive historical literature on the war, readers might logically expect Schultz's history to provide new information or fresh perspectives. Instead, they will find that this work is nothing more than a rehashing of material from published works.

Schultz covers the major episodes of the war, ranging from the initial killings in Meeker County on August 17 to the hanging of thirty-eight Sioux at Mankato on December 26. Like all previous historians, he notes that the Indian offensive, highlighted by the seizure of the Lower Sioux and Upper Sioux agencies and futile

attacks on Fort Ridgely and New Ulm, lasted only about ten days. After initial successes in which the heaviest white casualties were incurred, the Sioux, faced with Henry H. Sibley's advancing army, were forced to withdraw up the Minnesota River valley. Their failure to defeat Sibley's troops at the Battle of Wood Lake (near present-day Granite Falls) on September 23 ended the military phase of the short, violent conflict.

Although generally deficient in analysis, Schultz describes some of the causes of the Dakota War. Unfortunately, he does not even mention the federal government's failure to apprehend and punish Inkpaduta for the killing of white settlers near Lake Okoboji, Iowa, in 1857. That incident has traditionally been identified as one of the short-range causes of the war in Minnesota, because many Indian participants thought the government was powerless to punish them.

The book does not include a preface, so Schultz's purpose must be derived from the text. His story is fast-paced with many direct quotes from various Indian captivity accounts. Because of his heavy reliance on the captivity stories, Schultz's book emphasizes gory episodes that leave virtually nothing to the imagination. Schultz himself, with perceptions seemingly shaped by his sources, portrays the Dakota warriors as bloodthirsty, drunken, rapacious savages. In this respect, his book is reminiscent of Isaac V. D. Heard's *History of the Sioux War and Massacres of 1862 and 1863* (1863) and Charles S. Bryant and Abel B. Murch's *A History of the Great Massacre by the Sioux Indians in Minnesota* (1864), which were written from the frontier viewpoint.

Schultz was apparently so intent on relating interesting stories that he neglected to do careful research. The book has numerous factual errors caused mainly by the author's ignorance of Minnesota history and geography as well as Dakota (or Eastern Sioux) Indian history. For example, in writing about the 1851 Treaty of Traverse des Sioux, Schultz not only has the treaty site located on the wrong river, but he also covers in considerable detail the participation of chiefs who were not even there. The chiefs he describes did participate in the Treaty of Mendota the following month, but in Schultz's account only the first treaty was considered. The principal source Schultz used in writing about Traverse des Sioux has the site located correctly, covers the two treaties, and accurately describes the roles of the participating chiefs. It appears that neither the author nor the publisher was concerned with textual verification. This work would have benefited immensely from the use of

knowledgeable referees, who at least could have saved it from being marred by inaccuracies.

This book should be used with great caution. Those who read it as their first book on the Dakota War would be well advised also to study such accurate and objective histories as Carley and volume two of William Watts Folwell's *A History of Minnesota* (1924; reprinted by the Minnesota Historical Society, 1961).

*Peddlers and Post Traders: The Army Sutler on the Frontier*, by David Michael Delo. Salt Lake City: University of Utah Press, 1992. 274 pp. Map, illustrations, notes, bibliography, index. \$29.95 cloth.

REVIEWED BY LEO E. OLIVA, FORT HAYS STATE UNIVERSITY

The significant story of civilian sutlers and post traders, who enjoyed a special privilege to sell a variety of commodities (including food and liquor) to soldiers in the U.S. Army, has received little attention. Francis Lord's *Civil War Sutlers and Their Wares* has been the most comprehensive look at the topic, but that for only a limited period. Montana historian David Delo provides the first overview of the unique institution which had its beginnings among camp followers in Europe, came to America from Britain, and flourished on the American frontier. Delo traces the legal standing of sutlers, assesses their importance to the frontier army, relates the story of the army subsistence department, and details the constant problems raised by the sale of liquor to the troops by sutlers. The prohibition of the sale of hard liquor to the soldiers in 1881 and the reforms fostered by patronage abuses combined to destroy the institution of post traders. When the frontier closed, post traders were replaced by the army post exchange.

A few enterprising merchants, known as sutlers before and during the Civil War and post traders afterward, were often considered a "necessary evil" by military leaders and government officials. Despite the restrictions placed on them by licenses, price controls, location, business hours, and uncollected accounts, there were opportunities for these monopolistic businesses to make money, especially through the sale of alcoholic beverages. A few individuals became wealthy. Case studies of these successful entrepreneurs reveal that they were astute managers who also engaged in other activities, including trading with Indians, lumbering, mining, banking, contracting with the army to supply forage and beef, ranching, freighting, and speculating in real estate. Among these were James Kennerly at Fort Atkinson, Nebraska; Hiero T. Wilson at Fort

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