

Sauk and Meskwaki and other enemy tribes) and most notably the Otoes. During the removal era of the 1830s, the Otoe-Missouria were removed to Oklahoma, the location of the modern Otoe-Missouria community.

Dickey communicates the challenges of doing this kind of sweeping history of a group of people for whom the sources are problematic. Because this book was written for the Missouri Heritage Readers Series, which has an intended audience of general adult readers, it is a slim volume. Often one wishes to learn more about the evidence for a given assertion, but notes are omitted, although a useful bibliography is included. Despite these limitations, Dickey acquaints his readers with the discrepancies in the written, archaeological, and oral records within the text itself. He humbly acknowledges that new data may lead to modification of his conclusions. Ultimately, Dickey has produced a very useful volume for the general reader of Missouri and midwestern history, especially for those with an interest in the history of American Indians in the region.

Dakota Women's Work: Creativity, Culture, and Exile, by Colette A. Hyman. St. Paul: Minnesota Historical Society Press, 2012. 240 pp. Illustrations, maps, graphs, notes, bibliography, index. \$19.95 paper.

Reviewer Catherine J. Denial is assistant professor of history at Knox College. Her dissertation (University of Iowa, 2005) was "The Shifting Politics of Gender and Kinship among the Dakota, Ojibwe, and Non-Native Communities of the Upper Midwest, 1825-1845."

In this 150th anniversary year of the 1862 U.S.-Dakota War, Colette Hyman's *Dakota Women's Work* offers a fresh entry point into the history of the Dakota people of the upper Midwest, before and after the conflict. Hyman focuses on work as the means to recognize Dakota cultural continuity, resistance, and accommodation throughout the nineteenth and twentieth centuries. Paying attention to male work patterns as well as female ones, Hyman assesses the effects of a cash economy, relocation, and Christianity on Dakota culture and pays tribute to the contemporary Dakota women keeping their grandmothers' skills and traditions alive.

Much of the book, as the title suggests, focuses on the labor of women—on the acts of raising, gathering, preserving, and cooking food; making clothes, shoes, and storage items; providing shelter; nurturing children; and practicing bead and quillwork. These tasks were not simply the means by which the Dakota supplied their basic needs, Hyman argues, but were culturally and spiritually significant

as well. The time and devotion women poured into beading and quilting cradleboards or moccasins captured prayer, hopes, and history and wove continuity between the generations as each daughter learned her mother's and grandmothers' craft. In the immediate aftermath of the U.S.-Dakota war, with Dakota men and women separated and held in different military-supervised camps and reservations, women's work to feed and shelter their families stood between the Dakota and extinction. Once the Dakota were reunited, the resurgence in women's fancywork—beadwork created for sale to non-Dakotas; quilled hymnal covers; quilts of all kinds—spoke to the tenacity of Dakota culture, to the recreation of female social workspaces, and to a reaching back to art forms and spiritual practices that the war could not stamp out.

There is much in this book, too, about male work. Where Hyman traces continuity in the responsibilities and creative endeavors of Dakota women, she persuasively demonstrates severe dislocation in the work men were able to perform. War, diplomacy, hunting, and spiritual leadership were all spheres of male labor targeted first by missionaries, then by assimilationists of all stripes, and finally by Congress as it created reservations, governed their administration, and outlawed native religious practices in the hopes that they might be eradicated. These deep disruptions, Hyman argues, made women's work an even more vital means for the transmission of Dakota culture, a practice that continues to this day.

One of the strengths of Hyman's work is the breadth of her source base, rooted in the documentary records left by non-native and native people alike, as well as the oral history of the Dakota. The wealth of Hyman's sources sometimes proves challenging to transform into narrative; chapter one, for example, on Dakota subsistence, leaps from story to story across generations, sometimes seeming to lead far from the original time period under examination. The issue here is not the validity of the sources, or of Hyman's methodology, but the challenge of weaving multiple threads into a well-organized whole.

Hyman's book is a welcome addition to the literature on Dakota culture, history, and contemporary practices. Extremely accessible, the book will be of interest to lay readers as well as specialists and is an excellent investment for libraries with collections in women, gender, and the histories of midwestern native communities.