

experiences, state and local history, and public history. Critical analysis of the public's role in preserving the past has appeared recently in, for example, a collection of essays edited by John H. Jameson Jr., *The Reconstructed Past: Reconstructions in the Public Interpretation of Archaeology and History* (2004) and in an article by Barbara Burlison Mooney, "Lincoln's New Salem: Or, the Trigonometric Theorem of Vernacular Restoration," in *Perspectives in Vernacular Architecture* 11 (2004), to which Mazrim contributed. *The Sangamo Frontier*, along with Jameson's and Mooney's studies, and other studies like them, could lead readers to conclude that all preservationists lack integrity and ethics. If such resignation surfaces, keep reading Mazrim. He concludes with the excavations he conducted in Peoria during 2001 when a small post-in-earth French dwelling was discovered. "The local citizenry were elated with the overdue appearance of their French history in the ground. There was never any question that the village had been here, but that unassuming impression in the subsoil gave the stories an inescapable and haunting authenticity" (324). Such finds also indicate that the past can be buried, literally and figuratively, but with patience, planning, integrity, and persistence, that past can be recovered and its meaning taken into account.

Inkpaduta: Dakota Leader, by Paul N. Beck. Norman: University of Oklahoma Press, 2008. xx, 188 pp. Maps, illustrations, notes, bibliography, index. \$24.95 cloth.

Reviewer William E. Lass is professor emeritus of history at Minnesota State University, Mankato. His most recent book is *Navigating the Missouri: Steamboating on Nature's Highway, 1819–1935* (2008). He has also written about interactions between Indians and whites on Minnesota's frontier.

Inkpaduta, a Wahpekute Dakota Indian chief, is remembered in Iowa history as the perpetrator of the so-called Spirit Lake Massacre. In March 1857 his small band of about a dozen warriors murdered 32 settlers in Dickinson County's lake region. Most of the killings occurred between the east and west Okoboji lakes, but only Spirit Lake to their north appeared by name on Joseph N. Nicollet's widely used map, *Hydrographical Basin of the Upper Mississippi River* (1843). Consequently, Iowa's greatest Indian-white conflict was identified with the area's best known landmark.

Although he had a relatively long life (ca. 1805–ca. 1879), Inkpaduta's fame is derived primarily from the Spirit Lake incident and its aftermath. As Beck explains, most of the extant information about Inkpaduta is for the period from 1854 (when he became band chief) to

1857. Scant information on his earlier life has established that he was the son of a chief and that for reasons that are not altogether clear was estranged after about 1840 from the main Wahpekute villages in Minnesota. Historians have usually portrayed Inkpaduta as an outlaw or renegade, but Beck insists that his exile was voluntary. Because he lived apart from his Minnesota kinsmen, Inkpaduta did not participate in the 1851 Treaty of Mendota under which the Wahpekute and the affiliated Mdewakanton ceded their Iowa and Minnesota lands.

Inkpaduta's life as a nomadic hunter in northwestern Iowa and adjacent parts of present-day Minnesota and South Dakota was increasingly complicated by diminishing wildlife, sometimes strained relations with incoming white settlers and the long, harsh winter of 1856–57. Unlike earlier historians, such as Doane Robinson, who portrayed Inkpaduta as a brutal savage in his *History of the Dakota or Sioux Indians* (1904), Beck sees him as a leader who cared deeply about his followers and in a fit of anger took out his frustrations on the Iowa settlers when his band faced imminent starvation.

News of the Iowa killings sent shock waves throughout the Upper Mississippi region. Fear-mongering frontier newspaper editors, generally intent on the removal of all Indians, not only demonized Inkpaduta as the quintessential savage, but also blamed him for subsequent random Indian violence throughout the northern plains region. Although intended as criticism, the reckless spreading of every rumor had the effect of elevating Inkpaduta's stature among both whites and Indians. Beck's coverage of the newspapers' creation of a symbolic Inkpaduta is excellent, but much of the spadework on this aspect was done originally by Mary Hawker Bakeman in *Legends, Letters, and Lies: Readings about Inkpaduta and the Spirit Lake Massacre* (2001).

Unlike Robinson and Maxwell Van Nuys (in *Inkpaduta—The Scarlet Point: Terror of the Dakota Frontier and Secret Hero of the Sioux* [1998]), Beck concludes that Inkpaduta was not a significant leader during the U.S. army's Dakota Territory campaigns in 1863–64 or at the Battle of the Little Big Horn in 1876. Nonetheless, he believes that Inkpaduta was "a great leader" (xi) because of his earlier exploits.

Beck's depiction of Inkpaduta as an Indian patriot because of his persistent adherence to traditionalism is a revisionist interpretation first suggested by Peggy Larson in her master's thesis, "Inkpaduta—Renegade Sioux" (Mankato State College, 1969). There is much wisdom to the oft-repeated observation that "each generation rewrites its history." Obviously, the interpretation of the past is influenced by the attitudes and perceptions of any given time. Beck has the luxury of approaching Inkpaduta as an academic subject. By contrast, Abbie

Gardner Sharp, a survivor of the Spirit Lake Massacre and author of *History of the Spirit Lake Massacre and Captivity of Miss Abbie Gardner* (1885) saw him in a considerably different light.

Overall, Beck's heavily documented book is a considerable improvement over Van Nuys's amateurish biography of the chief. However, it is marred by a number of factual mistakes, typographical errors, and some imprecise citations. For example, the Fort Des Moines that immediately preceded Fort Dodge in the 1840s was located not in "eastern Iowa" (36) but at the later site of the state capital in central Iowa. Beck's claim that the Dakota reservations in Minnesota were surrounded by "towns and farms" (55) is only a supposition. The numerous typographical errors probably resulted from careless proof-reading. Consequently, Mary Hawker Bakeman appears as Mary Hawler Bakeman and her publisher as Genealogical Boxes rather than the correct Genealogical Books.

Time will tell if this book is the last word on Inkpaduta. As Beck aptly observes, "because of the lack of sources and documentation, Inkpaduta will likely always remain something of a mystery" (xii).

From Pioneering to Persevering: Family Farming in Indiana to 1880, by Paul Salstrom. West Lafayette, IN: Purdue University Press, 2007. xii, 208 pp. Maps, illustrations, notes, bibliography, index. \$23.95 paper.

Reviewer Frank Yoder is an academic advisor at the University of Iowa who also teaches the Iowa history course at the university. His dissertation (University of Chicago, 1999) was "A Rural Kaleidoscope: Property, Mobility, and Ethnic Diversity in the Middle West."

In the preface to this brief history of early Indiana agriculture and family farming, Paul Salstrom makes reference to "easy-entry family farming," which he believes characterized the first years of frontier farm settlement by whites in Indiana. This statement could lead readers to believe they will be getting a narrow slice of Indiana rural history that deals only with family social systems along with a sprinkling of economics. Instead, Salstrom delivers a vast amount of information and analysis in a compact, well-written look at Indiana during the years of Native American agriculture and the transition to a white-dominated agriculture.

Generic white settlement is not at the heart of this story. Salstrom argues that British, American, and northern European settlers brought a distinctive culture to frontier Indiana. It was a culture marked by individualism, violence, private ownership, and antagonism toward Native Americans. This new outlook marked a sharp departure from that of earlier French and Native American settlements.