

*Spotted Tail: Warrior and Statesman*, by Richmond L. Clow. Pierre: South Dakota Historical Society Press, 2019. xiii, 390 pp. Maps, illustrations, notes, bibliography, index. \$34.95 hardcover.

Reviewer Kevin Mason is instructor of history at Waldorf University. He is working on a Ph.D. dissertation at Iowa State University on environmental change and hardship in northern Iowa prior to the 1857 attack by Inkpaduta and the Wahpekute on Spirit Lake.

Richard L. Clow's new book on Spotted Tail concentrates on the role of the Sicangu Lakota leader during a time of conflict and change during the mid-nineteenth century. In a chronologically ordered biography, Clow portrays Spotted Tail as a peacemaker focused on mutual adaptation between the Lakota and the United States. The work draws primarily on governmental documents and newspapers, the latter of which Clow suggests have been underutilized in past histories of the Sicangu leader. The text departs from the past work of George E. Hyde, Spotted Tail's primary scholarly chronicler to date, to move beyond portraying the Sicangu leader as one bent on "peaceful coexistence" to an interpretation of Spotted Tail as a forward-thinking figure whose ideas on economy, education, and social order helped to ease the Lakotas' transition in a time of rapid change. Clow's central argument focuses on Spotted Tail's vision for the future of the Lakota during a time of turbulence.

Clow's work provides a plethora of anecdotes to document how Spotted Tail's influence emerged and then changed over time. The text abounds with examples of the adaptive position the leader often took when working within the context of Lakota-American relations. Spotted Tail's military career helped position him to become a spokesman for the Sicangu, a position he held from the mid-1860s onward. Clow traces the ascension of Spotted Tail's influence within the Sicangu before his first significant diplomatic test during and after the Fort Laramie Treaty of 1866. Clow illustrates the evolving role of the leader as he helped to maintain strict adherence to the provisions of the treaty within his band after the signing. Spotted Tail advocated Sicangu and Lakota control over the lands they occupied. While depicting a forward-thinking leader who saw that adherence to American policy was the only way to maintain any measure of indigenous autonomy, Clow suggests that the period from 1864 to 1871 saw Spotted Tail perfect his diplomatic skills, adapting lessons in give and take learned on the battlefield to the arena of negotiations with the American government. A prime example is the leader's consistent bargaining for favorable reservation and hunting lands that would curtail American influence while allowing the Sicangu the potential to maintain many aspects of traditional life. Clow also depicts Spotted Tail's vision for the future through his assessment of the

leader's insistence on Sicangu being utilized to perform teamster work on the reservations. By helping to provide a path to economic independence, Clow asserts, Spotted Tail helped to shape positive opinions of his community while developing meaningful opportunities for employment. Clow also examines Spotted Tail's educational legacy, showing how Spotted Tail lost the faith of his community by first pushing to send Sicangu children to Carlisle Indian School before deciding to pull his own children out after visiting the school.

Although Iowa is absent from the story of this more westerly Lakota leader, the work is of interest to readers concerned with the history of the Hawkeye State because it provides a window into the outcomes possible when indigenous leadership was willing to seek a path of mutual adaptation. Wabasha, whose village was located near the Mississippi River in extreme northeastern Iowa, was one such leader who sought via diplomacy to preserve sovereignty and autonomy for his people while remaining open to cooperation with the American government. In contrast, the Wahpekute leader Inkpaduta chose the other extreme, a path that led to the end of the Dakota presence in Iowa following his band's attack on the newly formed settlement of Spirit Lake in March 1857. Wabasha sought to form an adaptive compact with the United States, but that removed him from his lands in northeastern Iowa during the onset of the reservation system. The modern reader will never know how different the history of Iowa's indigenous peoples would have been if a leader like the Spotted Tail depicted by Clow had been able to shape outcomes during the onset of the reservation era.

Clow's portrait of Spotted Tail is textured and provides meaningful insights into the Sicangu Lakota leader's complexities. Future scholars may seek to better incorporate a more representative source base that includes greater attention to winter counts, oral tradition, and more contemporary theoretical constructs focused on indigenous peoples within borderlands.

*Transplanters on the Grasslands and the Fruits of Chain Migration*, by Brian W. Beltman. Ishpeming, MI: BookVenture Publishing, 2019. xxxi, 365 pp. Maps, tables, notes, index. \$16.99 paperback.

Reviewer Douglas Firth Anderson is professor emeritus of history at Northwestern College (Iowa), coauthor of *Orange City* (2014), and coeditor of the faculty research open-access annual *Northwestern Review*.

Iowa is often seen as a flyover state, yet aspects of its culture besides politics (the Iowa caucuses) and leisure (RAGBRAI) do sometimes gain attention outside the state. In November 2017 the *New Yorker* ran a report