

communities of color in Wisconsin, Illinois, or Iowa influenced freedom-seekers near Minnesota's borders. Lehman wisely contextualizes Minnesota slavery within settler colonialism, noting that the land booms that enslavers' investments supported arose out of the 1851 treaties of Traverse des Sioux and Mendota; these robbed the Dakota of their homelands. He leaves it to other historians, however, to illuminate Indigenous perspectives and to address fully the entanglement of Native American dispossession and African diasporic enslavement in the Midwest.

Although academically oriented, this book will be accessible to anyone seeking a provocative take on the historical processes of profit, complicity, and erasure that have long denigrated Black midwesterners and fueled racial tensions. Lehman's conclusion traces these matters into the modern day. It reveals the streets, counties, and institutions that still bear the names, funds, and legacies of slaveholders and other beneficiaries of bondage—all without historical markers to commemorate enslaved people's suffering. Overall, Lehman's claim that "Minnesota was not a distant land, far from the turmoil of 1850s U.S. politics" but instead at the "front lines of the prewar battle over slavery" (6) serves as a relevant, even galvanizing reminder of a twenty-first century truth: Minnesota and the Midwest still stand centerstage in contests to achieve racial justice in the U.S.

*Massacre in Minnesota: The Dakota War of 1862, the Most Violent Ethnic Conflict in American History*, by Gary Clayton Anderson. Norman, OK: University of Oklahoma Press, 2019. vii, 366 pp. Illustrations, notes, index. \$32.95 hardcover.

Reviewer Linda Clemmons is professor of history at Illinois State University. She is the author of *Dakota Exile: The Forgotten Stories of Captives in the Aftermath of the U.S.-Dakota War* (2019) and *Conflicted Mission: Faith, Disputes, and Deception on the Dakota Frontier* (2014).

Gary Clayton Anderson correctly notes in his preface to this book that the U.S.-Dakota War of 1862 "is as controversial today as it was a century and a half ago" (xii). In *Massacre in Minnesota*, Anderson aims to provide a definitive account of the war; more importantly, he wants to settle many of the "perplexing arguments regarding the war" (xi-xii). This book can be seen as the culmination of a long career researching and writing about the Dakota nation and the 1862 war, with publications including *Kinsmen of Another Kind* (1984), a biography of the war

leader Little Crow (1986), and *Through Dakota Eyes* (1988), a primary source compilation of Dakota sources related to the war. Parts of these previous books' arguments and biographical materials are woven throughout *Massacre in Minnesota*. The book is clearly written and organized, and it covers the main events leading up to and through the war in detail.

Anderson organizes his book chronologically, beginning with the decades prior to the war and ending with the execution of 38 Dakota men in Mankato and a brief mention of the Dakota's subsequent exile from Minnesota. Within this traditional chronology, the author also adds in several controversial interpretations. Chapters 1–4 provide a summary of events that eventually led to the war, including the familiar causes of land loss, unfair treaties in 1837, 1851, and 1858, government corruption, economic problems, and the arrival of settlers following Minnesota's territorial status in 1849. Chapters 5–7 provide a detailed military history of the six-week war, especially focusing on the number of settlers killed. Anderson argues that the term "massacre" correctly describes the actions of Dakota warriors during the war, equating the death of the Minnesota settlers with the massacre of native peoples at Bear River, Sand Creek, and Wounded Knee; indeed, he calls the deaths of the settlers an attempt at "ethnic cleansing in reverse" (xi; 99). Chapters 8–10 deal with the aftermath of the war, including the unfair trials and subsequent execution of 38 Dakota men. Anderson devotes much space in his last chapters to the issue of whether the "massive rape" of settler women occurred during the war (191). While most historians have argued that rape was uncommon (indeed, Lincoln's review of the trial records found two cases), Anderson argues the opposite: that most female captives experienced "forced marriage and rape" (190).

Anderson is certainly correct to note that the U.S.-Dakota War was violent and that hundreds of Minnesota settlers died over the course of the six-week war. However, when researching and describing these deaths, as well as the rape of captive women, Anderson mainly relies on settler narratives. The author notes that these narratives often contained "gross exaggerations" and that it is difficult to "separate fact from fiction" (90–91). At the same time Anderson problematizes these narratives, he also implicitly adopts their language and point of view; for example, outside of quotations, he refers to the warriors as "erratic," as experiencing "great jubilation" at the settlers' deaths, as hunting human "prey," and as spreading "mayhem" (85–95). This vocabulary echoed the language of those settlers at the time who viewed the warriors as "demonic" (108). The use of settler narratives mirrors Anderson's choice of sources in general; while his primary source list is extensive

(over five pages of archival collections are listed in his index), he mainly relies on non-Dakota sources from military officials, government workers, missionaries, and traders. The book's cover art illustrates his focus on settler images and stories, reproducing *The Siege of New Ulm*, by H. August Schwabe (1902).

*Massacre in Minnesota* is mostly a traditional narrative of the U.S.-Dakota War of 1862 that covers in extensive detail the main events leading up to and through the war based on written documents. Within his event-centered chronology, Anderson also offers several controversial interpretations of the war, including whether terms such as "massacre" and "ethnic cleansing" apply to the actions of the Dakota warriors, as well as whether settler women were raped in large numbers. Certainly, these debates build on Anderson's previous work—especially *Ethnic Cleansing and the Indian: The Crime that Should Haunt America* (2014)—which argued that U.S. Indian policy should be characterized not as genocide, but as ethnic cleansing. In his concluding paragraphs, Anderson correctly calls the 1862 war "tragic" for both the Dakota nation and Minnesota settlers. At the same time, he also notes that "those who suffered the most were innocent settlers" (284–85). While Anderson hopes that his book will provide a definitive and objective account of the war, his controversial treatment of several topics keeps him from achieving this goal.

*The Women's Fight: The Civil War's Battles for Home, Freedom, and Nation*, by Thavolia Glymph. Chapel Hill, NC: University of North Carolina Press, 2020. 384 pp. Illustrations, notes, bibliography, index. \$34.95 hardcover.

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As Thavolia Glymph notes, scholarship in the last 30 years "has transformed our understanding of the home front, the impact of the Civil War on American women, and the active roles women played in the war" (3). Yet, as Glymph's new book, *The Women's Fight: The Civil War's Battles for Home, Freedom, and Nation*, points out, there is still room for more transformation of our understanding of women in the war and of the Civil War as a whole.

*The Women's Fight* is an ambitious project; it brings together the experiences of American women of different class backgrounds: North