

geographer Pete Shortridge, Christopher Laigen makes some headway in response to Whitney's work, drawing our attention to the lack of reflection on how regional residents understand their region. Laigen, and subsequently Mullin, focus on residents' perceptions of regions that challenge the fixed boundaries that are sometimes drawn by "region as place" writers.

There are four chapters that explore new approaches and more contemporary evidence to reflect upon region and boundary. Rachel Handel's comparison of late twentieth-century Plains and midwestern women's memoirs highlights some remarkable themes and contrasts including the use of landscape, region as emotion, and reinvention both to stay and to leave. Handel shares approaches that both connect and are at odds across this regional boundary. Debbie A. Hanson's comparison of post-1970s regional cookbooks in bordering states of the northern Plains/Midwest offers a liminal boundary over which these cultural productions reach. Jay M. Price's use of religion to explore the Midwest's southeastern border helps reposition the discussion of dynamic boundaries and liminal spaces away from the Plains and opens up some new and interesting questions about how boundaries function. Finally, Anna Thompson Hajdik's well-written reflection on cinematic representations of "fly over country" provides a timely reflection on the Great Recession and the election of Donald J. Trump. These four texts work to balance out the sometimes all-too-familiar terrain of Great Plains-Midwest regional analysis that often privileges the past.

Lakota America: A New History of Indigenous Power, by Pekka Hämäläinen. The Lamar Series in Western History. New Haven & London: Yale University Press, 2019. ix, 529 pp. Maps, illustrations, notes, glossary, index. \$35.00 hardcover.

Reviewer Stephen Hausmann is an assistant professor of history at the University of St. Thomas in Minnesota. His book manuscript is an environmental history of the Black Hills and examines the implications of settler colonialism for Native people in cities in the twentieth century.

Lakota America is Pekka Hämäläinen's spiritual sequel to his award-winning 2009 book, *The Comanche Empire*. Both projects cover the rise and fall of powerful nomadic Indigenous societies on the Great Plains of North America, arguing that horse-and-bison social and economic systems held the keys to Lakota and Comanche power. *Lakota America's* subtitle—a *History of Indigenous Power*—is the principle difference between this and Hämäläinen's earlier work. Unlike his previous

historical subjects, Lakota power took a different shape and lasted longer. “The key to the Lakotas’ success,” Hämäläinen argues, “is that they did something slightly different and unexpected with their potential” (3–4). That something was a system of flexible kinship, which allowed new people to join Lakota political and social networks even within the inherently unstable world of seventeenth- and eighteenth-century Imperial North America. Flexibility and adaptability were the critical elements to Lakota power and success during these chaotic centuries. Despite an enduring image in American imaginations as consummate horse warriors, the Lakotas’ deft and nimble diplomatic acumen, along with their willingness to adapt their society to meet changing circumstances, was the true heart of their political power.

Hämäläinen tracks the rise of the Lakota as a crucial player in the clash of French, British, and Spanish empires at the heart of North America, as all three vied for the greatest fur yields in the seventeenth and eighteenth centuries. For Lakotas, the imperial fur economy gradually took them west from their Yankton, Yanktonai, and Dakota relatives in the woodlands of the Great Lakes and onto the tallgrass prairie of the Missouri watershed. The Lakotas transitioned to full time nomadism over the course of the eighteenth and early nineteenth centuries using the region’s riparian ecosystems and massive herds of bison, along with a steady supply of guns. Lakotas were seemingly everywhere during this period, from Montreal to the Missouri, thriving as empires rose and fell and epidemics nearly destroyed their more sedentary neighbors. It would not be until later in the nineteenth century, with bison herds dwindling mostly at the hands of white hunters, and facing an American enemy uninterested in kinship, that Lakota power finally waned.

Lakota America has much to say to historians of the Great Plains and Midwest broadly, as well as to historians of Iowa specifically. Lakota territorial control never extended as far as south as the Des Moines or Iowa Rivers, and Lakota power on the Missouri was centered farther north. However, Lakota influence on Native societies in what would become Iowa was nonetheless considerable. Regional semi-sedentary farming tribes such as the Arikara, Pawnee, and Otoe grew increasingly enmeshed in the Lakota sphere of influence during the eighteenth century, both as important trading partners and as victims of regular raiding.

Moreover, Hämäläinen takes an innovative methodological approach through his use of Lakota winter counts—pictographic annual reports written on animal hide representing important and memorable events from a given year. This is not a new primary source, but Hämäläinen reads winter counts carefully and in conjunction with one another. He also notes when his sources point to the significance of less well-

known events. For instance, the 1851 Fort Laramie Treaty conference garners far less discussion than a separate, all-Indigenous, peace conference between Lakotas and Crows that same year (220–21). Hämäläinen also pays special attention to events that appear in several winter counts, such as the shocking murder of Lakota leader Mato Oyuhi at American hands in 1854. Using Native sources to guide the historical narrative, *Lakota America* holds true to its goal of “decidedly [telling] a history of the Lakotas, written from sources that seek to convey their perspective” (8).

Lakota America is an important addition to the fields of North American imperial, Indigenous, and even environmental histories. Yet, like in *Comanche Empire*, Hämäläinen’s use of an imperial lens to compare settler colonial and Indigenous polities as near equivalents is problematic. As scholars such as Nick Estes have pointed out, Euro-American settler colonial states, with their emphasis on controlling land and racialization, are fundamentally different from Native societies, even at their most violent, expansionist, and exclusionary. Claiming the Western Sioux built a “Lakota Empire” as Hämäläinen does throughout *Lakota America* conceals more differences than it reveals similarities. Indeed, Hämäläinen comes close to admitting as much himself. “The Lakota empire was at its core, an empire of equals,” Hämäläinen argues, yet “unlike most empires, they did not rely on force or codified hierarchization . . . Lakotas’ was an expansive, all-embracing understanding of belonging that recognized no color line” (243–44). If Lakotas were able to embrace even former enemies as kin and as equals, one wonders if “empire” is the proper term for them at all. Using an imperial lens to describe Native survival and resistance in the face of Euro-America settler colonialism is inadequate, but in many other ways *Lakota America* is a fine piece of historical writing, of use to virtually any scholar of the American past.

The Federalist Frontier: Settler Politics in the Old Northwest, 1783–1840, by Kristopher Maulden. Columbia, MO: University of Missouri Press, 2019. xvii, 261 pp. Maps, illustrations, notes, bibliography, index. \$40.00, hard-cover.

Nicole Etcheson is the Alexander M. Bracken Professor of History at Ball State University in Indiana. She is the author of *The Emerging Midwest: Up-land Southerners and the Political Culture of the Old Northwest* (1996) and most recently *A Generation at War: The Civil War Era in a Northern Community* (2011).

In 1986, the late Andrew R. L. Cayton’s classic *The Frontier Republic: Ideology and Politics in the Ohio Country, 1780–1825* (1986) traced the tension