

Book Reviews

What This Awl Means: Feminist Archaeology at a Wahpeton Dakota Village.

By Janet D. Spector.

(St. Paul: Minnesota Historical Society Press, 1993. 161 p. Cloth, \$32.50; paper, \$15.95.)

THIS is a marvelous book. The word “marvelous” is not usually a part of the lexicon of academia, but *What This Awl Means* is no run-of-the-mill archaeology book. It is much more than that, in at least three important ways, each related to a segment of the volume’s audience.

The most obvious audience is the general public, and for this audience, Spector does two things well. She has created a clear and accessible picture of archaeological field methods. At a more specific level, for those interested in local history, Spector provides an engaging, “thick” description of a nineteenth-century Dakota village and of twentieth-century engagements with nineteenth-century Dakota history.

But this book is not just for Minnesota history buffs or for members of the public at large; *What This Awl Means* has a great deal to say to professional archaeologists. For us, the book is both an object lesson in how to write for the public and an especially sure-footed example of how the first-person voice may be incorporated effectively and productively into archaeological texts without compromising the integrity of bona fide historical research.

After she explores her own interests and concerns in a chapter, “Archaeology and Empathy” (which is a major contribution to the literature on archaeological writing), Spector focuses on a single artifact (the awl in the title), spinning from it a story that involves other objects and the Dakota people who made, used, and lost or discarded the objects that became the artifactual record of the nineteenth-century Wahpeton Dakota village known then as Inyan Ceyaka Atonwan and known today to archaeologists as 21Sc27. After spinning her yarn, Spector works through discussions of nineteenth-century cross-cultural conflict, Dakota life, and archaeological techniques before presenting a series of archaeological conclusions that leave us right back where we started, fully rooted in the present.

The lesson for professional archaeologists is the apparent ease with which Spector does all these things and the confidence with which she places herself in her book. In this regard, the author is like any artist or craftsperson whose objective is to hide the evidence of exertion; the better the job, the less noticeable it is. Those of us who have tried to write the way she *does* write can easily identify the careful attention she has given to each word.

Finally, there is an important third audience for this book:

Native Americans, the descendants of the people that prehistoric archaeologists and ethnohistorians study. I do not presume to know what native people—collectively or individually—want or need to know about their past(s). What I *do* know is that *What This Awl Means* is a book that I am pleased to have stand as an explanation of my discipline to Native Americans. Spector deserves great credit for exposing her own uncertainties and missteps along with her successes in forging and understanding the relationships among Indian people and the sites that represent parts of their histories.

In most cases, a book that has something for everyone usually speaks to no one, but *What This Awl Means* is an exception to this normally reliable rule of thumb. That said, I would like to close by shifting from analysis to anecdote.

I started reading this book by sneaking a few chapters into the middle of my regular work day. From then on, wherever I laid the book in my office, it seemed to catch my eye, goading me into reading more. After I had read more, I began to plan ways to use the book in my introductory anthropology course, and then I began thinking up descriptions for new courses in which I could use *What This Awl Means*. In short, I think I felt almost the same way the author did when she found the awl. Janet Spector, as author, and the Minnesota Historical Society, as publisher, have worked together to produce a remarkable—and remarkably important—contribution to Native American history, American archaeology, and archaeological writing.

Reviewed by PARKER B. POTTER, JR., administrator of planning and registration and director of publications for New Hampshire’s State Historic Preservation Office, Division of Historical Resources. He is the author of articles on historical and archaeological interpretation and a new book, *Public Archaeology in Annapolis*.

The Last Full Measure: The Life and Death of the First Minnesota Volunteers.

By Richard Moe.

(New York: Henry Holt and Co., 1993. 345 p. Cloth, \$29.95.)

WHY IS IT that the American nation continues to have an unending fascination with the Civil War? In recent years, millions have been drawn to television and motion-picture productions, both dramas and documentaries, about the conflict. Not

to be outdone, authors and publishers have brought forth a legion of new books. As happens on these occasions, with so many products inundating the market, the quality of much of the work has been lamentably poor. But some of the productions and books have been good, and a few have been excellent.

Richard Moe's book on the First Minnesota Volunteers is one of the excellent few. Moe, a Minnesota native, lawyer, officeholder, and historian, undertook a challenge when he decided to write about a regiment that has already been the subject of three books (most recently, John Q. Imholte's *The First Volunteers*, 1963). Moe has met the challenge well. Ignoring the temptation simply to relate the battles in which the First Minnesota participated or to take another look at the politics that overlaid all the actions of the Army of the Potomac, Moe chose to let the rank and file of the regiment tell their own stories. *The Last Full Measure* draws upon the diaries, letters, and reminiscences of the men and copiously recreates the day-to-day world in which these soldiers lived, ate, drank, and worried and about which they wondered during the great events of their time. The battles and other incidents that are the stuff of most histories are related in their own words, the author providing just enough background and narrative for context and continuity. In this, Moe's work compares favorably with books of Bell Wiley, Bruce Catton, and William Davis.

Moe draws particularly on the words of two brothers, Henry and Isaac Taylor, members of a family who had settled in Belle Prairie, Minnesota, near what is now Little Falls. Better educated than most of their regiment mates, the Taylors left behind some of the most complete descriptions of life in the First Minnesota. Each brother displays a lively curiosity and a need to comprehend the war and his part in it. Some of the best passages of the book come from the Taylors' diary entries during their stint in a Confederate prison in 1862 and from Henry's later letters concerning his brother's death during the battle of Gettysburg. Both Moe and Holt's publishing staff should be commended for painstaking work in accurately rendering the passages from dozens of letters, diaries, and contemporary newspaper accounts. Such care, once taken for granted, now increasingly rare, lends flavor to the narrative by retaining the vernacular and grammar of the writers.

The book has one weakness. Moe, who met an aged Civil War veteran while growing up in Minnesota, admits that he holds his subjects somewhat in awe. And that, in combination with the focus placed on a single unit, makes the members of the First Minnesota appear larger than life. The regiment's charge and virtual destruction at Gettysburg, "a story of uncommon bravery and heroism," was indeed the penultimate moment for the unit. But, as John Imholte noted in his earlier study, these were not the only men thrown into a sacrificial charge at that battle. Such actions, in which ordinary men went forward to virtually certain death, were all too common in that war, occurring at Cold Harbor, at Shiloh, and at almost every major engagement. Romanticizing such moments and such men is not unusual, but the tendency obscures much of the harsh realities of war. In an age where heroes appear to be rare and superficial, however, this tendency probably bothers the professional historian more than the average reader.

Aside from this, Moe's book has everything going for it. The research is thorough, the writing is engaging, and the story is a good one. Libraries in Minnesota can expect *The Last Full Measure* to be in demand. The book is highly recommended to

anyone who has an interest in Minnesota history, military history, or the American Civil War.

Reviewed by TERRY L. SHOFTAUGH, *archivist for the Northwest Minnesota Historical Center at Moorhead State University. His article, "Henry Nycklemoe's Crusade for Neutrality," appeared in the Winter 1992, issue of this magazine, and he is currently writing a history of Clay County during the Second World War.*

Loss of Eden: A Biography of Charles and Anne Morrow Lindbergh.

By Joyce Milton.

(New York: HarperCollins, 1993. 520 p. Cloth, \$25.00.)

BEFORE THE BIRTH of Powdermill Biscuits, a few terminally shy Minnesotans already had the strength to get up and do what they thought needed to be done. Charles Lindbergh was one of those few. Without overcoming or even worrying very much about his shyness, he not only did what he wanted to do (never minding whether it needed to be done) but was transformed into a celebrity in the process.

Charles Lindbergh was never a Daniel Boorstin-style celebrity, once defined as one who became well known for his "well-knownness." Lindbergh initially attained well-knownness for his very real aviation achievement. He remained well known by marrying into a well-connected, well-to-do eastern family, by living through an all-too-well-publicized family tragedy, and by his well-meant, if not necessarily well-thought-out, opposition to American entry into World War II.

If Lindbergh rued that day in the spring of 1927 when genuine accomplishment brought with it unwanted celebrity, he surely used that status a decade or so later to challenge Franklin D. Roosevelt's pre-Pearl Harbor foreign policy. And after the good war that he hoped Americans could run from, Charles Lindbergh decided to run from celebrityhood in his private search for a kind of New Age alternative to the modern age he both symbolized and hated.

Joyce Milton has given herself both a fascinating and familiar story to tell. That she tells it well is in part testimony to her skill as a storyteller, for the private life of Charles Lindbergh could be as hopelessly dull as his public life was compelling. But Milton's success is also testimony to the fact that she has three tales to tell: the life of Charles Lindbergh until he met Anne Morrow; the life of Anne Morrow until she encountered Charles Lindbergh; and their lives together—and apart.

The "loss of Eden" was not just the loss of innocence experienced by either a solid and stolid son of the Midwest or by the sheltered daughter of privileged parents. It was also his loss of independence resulting from celebrityhood and her loss of control stemming from marriage to a shy yet driven American male well before the era that promoted equality between the sexes. Charles Lindbergh is probably the reason that this biography was attractive to a publisher, but the life of Anne Morrow Lindbergh is the reason to read the book.

Though Milton's research was exhaustive, she has little new to say about the private or the public Charles Lindbergh. Yes, behind the "aw shucks" exterior was a steel will. Behind the

self-effacing manner was a good deal of anger, anger directed at everyone and everything from his often absent parents to the all-too-present modern world. And behind the glamour and the greatness was much sadness.

The kidnapping and murder of their first child was surely the occasion for searing grief. But that terrible incident—and the response of an intrusive press—was, Milton suggests, not the only moment of tension and turmoil in their otherwise triumphant lives. Nonetheless, the author exhaustively pursues the truth behind the kidnapping. The result is a portrait of a relentless Charles Lindbergh who remained deeply involved in the entire investigation. Her unsurprising conclusion is that Bruno Hauptmann was guilty as charged.

The story of the kidnapping occupies better than one-fifth of the book, as it no doubt occupied much of the parents' later lives. In Milton's view it was *the* critical event in the lives of two very different people who ultimately managed to forge a marriage of something well beyond convenience. Though poles apart in background and temperament, the post-kidnapping Charles and Anne Morrow Lindbergh came to share a deep distrust of other people. They also harbored strong suspicions about the modern world, a modern world that each in his or her own way had helped usher in.

Joyce Milton has given us a wonderful read—and an ironic fix—on two individuals of great accomplishment. Charles Lindbergh was a committed technocrat who, with his wife's help, learned to value the written word. Anne Morrow Lindbergh was a woman of letters who, with her husband's guidance, learned to become an aviator. Neither ever placed much of a premium on the spoken word. Apparently shyness is not the exclusive property of native Minnesotans. It can be an acquired trait, especially when two people summon their collective strength to do what needs to be done, whether that means advancing—or fending off—the modern world.

Reviewed by JOHN C. CHALBERG, *who teaches American history at Normandale Community College in Bloomington, Minnesota.*

White Captives: Gender and Ethnicity on the American Frontier.

By June Namias.

(Chapel Hill: University of North Carolina Press, 1993. 378 p. Cloth, \$39.95; paper, \$16.95.)

JUNE NAMIAS explores the boundaries between white and Indian culture in a compelling study of captivity accounts. Throughout the nation's early history, such accounts evoked avid interest. Unlike frontier history, in which men assume predominant roles, captivity dramas focus on women and children. Namias applies the "lens of gender" to captivity tales from colonial times to the midnineteenth century. She suggests "how Euro-Americans thought about gender and sexuality when confronted by a foreign enemy of another color and culture." She also interprets the experiences of white women who "crossed over," albeit unintentionally, to the Indian side.

An ambitious researcher, Namias casts a wide net.

Informed by recent ethnohistory and cultural history, she concentrates on captivity literature—narratives, biographies, oral accounts, folklore, plays, and novels—and "visual texts"—paintings, etchings, and lithographs. In the first part of the book, the author compares male and female experiences as captives and examines the relationships, real and potential, between women and men across racial and cultural lines. Such "close encounters" were more potential than real; early female captives in New England, for example, recounted no instances of sexual assault. But even the possibility of interracial sexual or romantic connections held different meanings for male and female captives. Moreover, erotic motifs pervade captivity accounts.

Such motifs soon reemerge. Moving from the general to the particular, Namias offers three case studies of captivity. Jane McCrae, Mary Jemison, and Sarah Wakefield were each captured during periods of war; their stories reached large audiences and bore distinctive messages. Women captives, Namias contends, were repeatedly "scripted" to represent archetypes that appealed to their eras.

Jane McCrea, orphaned daughter of a minister and sister of a patriot lawyer in New York's upper Hudson Valley, was captured, scalped, and killed by Indians allied with the British in 1777 while en route to meet her loyalist lover. A martyred heroine and romantic legend, McCrea inspired poems, songs, and paintings. Her story, created by others, conveyed cautionary messages about female vulnerability. It warned that women should heed male authority, a warning suited to the young republic.

Better known is Mary Jemison, whose record of captivity, written by interviewer James E. Seaver, first appeared in 1824 and saw more than twenty printings. The teenager was captured on her family's farm in southwestern Pennsylvania in 1758 during the Seven Years War by six Shawnee and four Frenchmen and later given to the Seneca. Jemison remained with the Seneca by choice. She outlived two Indian husbands, bore eight children, and became an Indian woman. Namias explores Jemison's motives and suggests the appeal of her account to early nineteenth-century women readers.

The best tale comes last and transpires on the Minnesota frontier. Sarah Wakefield, wife of a Yale-trained doctor who treated the Dakota at the Upper Agency at Yellow Medicine, was captured during the Civil War and, more to the point, at the outbreak of hostilities between the Dakota and Minnesota settlers. To escape an expected Indian attack in August 1862, Wakefield was sent off from the agency with her two children and a driver. Taken by two Indians, one of whom killed the driver, the three Wakefields found protection with the other Indian, Chaska, who ensured their safe return. Nonetheless, Chaska was tried before a military court for the driver's murder and, despite Wakefield's testimony in his defense, condemned to death along with more than 300 other Dakota. Minnesotans, says Namias, were caught up in "a frenzy of Indian hatred." Tellingly, rumors linked Wakefield and Chaska in a romantic alliance. Lincoln commuted the sentences of most of the Dakota, including Chaska, but he was executed anyway, perhaps by mistake or else with the complicity of army officers.

Wakefield's account, which appeared in 1864, provides an interesting counterpart to Mary Rowlandson's famous sympathetic captivity narrative of 1682. In Wakefield's courageous publication, she expressed her debt to Chaska and her sense of reciprocity toward and compassion for the Indians. Her story

was a statement of conscience. It was also a political document with an unpopular message. After its publication, Wakefield and her husband vanished from public view. (Her brother-in-law, James Beach Wakefield, built a real estate empire and a political career in Minnesota, serving two terms as lieutenant governor in the 1870s and two terms as a congressman in the 1880s.) But Sarah Wakefield's tale is not yet over. With astute detective work, Namias offers revelations and speculations about the Wakefields' subsequent lives. This piece of early Minnesota history takes on the aura of a thriller.

Much of twentieth-century western history, Namias contends, is part of an "adventurist, ethnocentric tradition," in which white men assume heroic proportions and women and Indians are "bit players." Namias restores these players to their major roles. She has so much fascinating information to convey that some of it spills off the page into the footnotes. An impressive overview of the captivity experience, this insightful book is a major accomplishment.

Reviewed by NANCY WOLOCH, *author of* *Early American Women* (1992) and *Women and the American Experience* (2nd ed., 1994), *who teaches history and American studies at Barnard College, Columbia University.*

Gentlemen from England.

By Maud and Delos Lovelace, with a new introduction by Sarah P. Rubinstein.

(St. Paul: Minnesota Historical Society Press, 1993. 361 p. Paper, \$12.95.)

TO READ *Gentlemen from England* is to read history full of fun and fascination. The novel's characters breathe life into the experiences of the English men and women who immigrated in the early 1870s to Fairmont on the southern Minnesota prairie. Maud Hart Lovelace, author of the Betsy-Tacy children's books as well as *Early Candlelight*, grew up in Mankato, hearing her mother tell of her childhood in Winnebago City—now Winnebago—near Fairmont. The English were a common sight in their red coats riding to the hunt and enjoying the camaraderie of the local tavern.

With the encouragement and collaboration of her husband, Delos, Maud researched the English colony at Fairmont. She read accounts of local historians and newspapers from Minnesota and England. She visited the area, interviewing descendants of the early English settlers. A few characters in the book are undoubtedly based on individuals mentioned in historical accounts. The tale is an interesting one, and her thoroughness adds authenticity to the historical novel.

Railway companies established three English colonies in Minnesota in the 1870s—one each in Clay and Wadena counties and Fairmont in Martin County, which was promoted as the future bean capital of the world. A land agent for the Southern Minnesota Railway went to England and sold acreage to members of the upper-middle class whose youngest sons would not inherit lands at home. The Lovelaces tell the story of these sons, known as remittance men, as well as the married men with families who moved to Fairmont. They came not as laborers in the fields but as gentlemen farmers and later as businessmen and merchants. The book describes how the English preferred to build their houses on the wooded lake lots, near one another and near the town, and how the immigrants continued their social functions so important in England, including afternoon tea. They built their church, Fairmont's first, and became involved in the community. The authors' description and details of fox hunts, balls, and hunting bring to life events that actually occurred on the southern Minnesota prairies more than one hundred years ago.

Soon after the colonists arrived and for the next three years, locusts devoured everything the settlers had planted. The farmers replanted only to have their crops killed by early frosts. Many of the novel's English characters became despondent, lonesome for home as they faced hardships and long winters with raging blizzards. For some, money stopped coming from England; they mortgaged houses and lands. As the story unfolds, many realized they could not stay. They had played instead of worked, and moving was the price they would have to pay. Some returned to England, others headed farther west.

The book's hero, Dick Bannister, is not one of them. Time and tragedy cause him to assess his way of life. He chooses to take action to win back his self-respect. He goes to his land—this time as a worker. He succeeds and makes the decision to stay in his new state.

There is little in Fairmont today to remind one of the English colony's stay of ten years or so. A modern structure replaced their original church. A few plat additions and residential areas bear English names of this era. One main road between two lakes, which served a hunting lodge important in the novel, kept its name, Lair Road. Yet it is important to recognize that the money the English poured into Martin County during the troubled 1870s proved vital to the area's survival.

The Minnesota Historical Society's decision to reprint *Gentlemen from England* is to be commended, as it allows new readers to enjoy this account of our prairie's history. It also pays tribute to the men and women of England who brought color and drama to the settlement story of Fairmont.

Reviewed by AILEEN STOUGAARD, *a former high-school teacher and life-long resident of Minnesota who has lived in Fairmont for forty years. She is currently writing her own family history with stories of Scotch-Irish ancestors who settled in nearby Blue Earth County in the 1850s.*

News & Notes

RECENTLY DEVELOPED, the Minnesota Historical Society's Heritage Program is a special way for groups of adults to visit the History Center in St. Paul. The program showcases the building and the Society's mission to collect, preserve, and interpret the state's history. Scheduled groups participate in a forty-five-minute presentation that includes a slide show and many two- and three-dimensional objects, such as a Swedish spettekaka iron and a Hmong story cloth. Groups also take a brief tour of the History Center and view the multimedia show *Home Place Minnesota*.

To make reservations or request more information, please call (612) 297-7258.

MINNEAPOLIS author Brenda Ueland tackled diverse topics in her long career as a writer. *Strength to Your Sword Arm: Selected Writings* (Duluth: Holy Cow! Press, 1993, 252 p., \$14.95) gathers some eighty short articles, essays, and newspaper columns spanning about fifty years. These are grouped as the Minneapolis Scene, Portraits (a range of personalities, including Robert Penn Warren, Paul Robeson, John S. Pillsbury, and her brother Torvald), Children, Feminism, Animals, Speculations: Spiritual and Philosophical, and Well-Being. An introduction by Susan Allen Toth and a section of photographs round out this eclectic volume.

ELEVEN brief chapters make up *The German-Americans: An Ethnic Experience* by Willi Paul Adams, American edition translated and adapted by LaVern J. Rippley and Eberhard Reichmann (Indianapolis: Max Kade German-American Center, 1993, 46 p.). This large-format pamphlet is national in scope. It begins with the observation that seven million Germans were once "foreigners," tackles the question of why they left their homeland, and ends with a discussion of the ideals of cultural pluralism. A chronology of German-American events, 1608-1990, is appended. For ordering information, contact the Max Kade center, Indiana University-Purdue

University at Indianapolis, 401 East Michigan St., Indianapolis, Ind. 46204.

THE CENTRALIA TRAGEDY of 1919: Elmer Smith and the Wobblies (Seattle: University of Washington Press, 1993, 233 p., cloth, \$35.00, paper, \$17.50) combines biography with legal, political, and social history. Using copious primary sources, including oral histories, FBI files, legal documents, and individuals' and institutional papers, author Tom Copeland carefully reconstructs the story of Smith's life and dogged support of an unpopular cause.

The centerpiece of the tragedy is the 1919 Armistice Day march through Centralia, Washington, during which some veterans attacked the local hall of the Industrial Workers of the World. By the end of the day, four veterans were dead and one Wobbly had been lynched in retaliation. Smith, a North Dakota farm boy educated at Macalester College and the St. Paul College of Law, had counseled Wobblies before the march that it was legal to carry guns in self defense. He spent the rest of his career defending the men convicted of murdering the marchers. Radical politics of the 1920s, the climate of hysteria surrounding the Red Scare, and conditions in the lumber camps and towns of the Pacific Northwest form the backdrop of this biographical account.

GOOD FOR BROWSING any time of the year, Peg Meier's new book, *Too Hot, Went to Lake: Seasonal Photos from Minnesota's Past*, captures images of people from many walks of life in many familiar pastimes. Drawn largely from the holdings of the Minnesota Historical Society and county and local repositories throughout the state, this 309-page collection feels like a family album, picturing the family of Minnesotans fishing, celebrating birthdays and anniversaries, going to school, coping with ice and snow, and reveling in the great outdoors during springtime. A brief essay introduces each season's photos, and selections from diaries and letters close each

section. Throughout, captions offer pertinent information about the images plus informed speculation. Where little is known about a picture, the author asks the reader's help. An index of names, places, and subjects gives ready access to the treasures within. This book may be ordered from Neighbors Publishing, P. O. Box 15071, Minneapolis 55415 for \$25.00.

SWEDISH and family heritage are two of the interwoven strands in *A Date With Destiny* (311 p., cloth, \$55.00), John E. Hawkinson's carefully researched, detailed family history. Using sources including personal papers, letters, memories of family members, newspapers, artifacts, photographs, and church and county records, the author constructs the stories of four families that left Sweden, ultimately to make their home in Chisago County: Gustaf and Ingeborg Engstrand, Peter and Caroline Johnson, Loth and Emma Hall, and Charles and Sigrid Johnson. A supplement covers the families of Bill and Estelle Hall, Victor and Ellen Engstrand, and Darwin and Carolyn Engstrand; an unpaginated addendum provides an overview of the Rosander family. Introductory chapters on Sweden and Chisago County set the stage for the story of this extended family, which is heavily illustrated with family photographs old and new (some in color), newspaper clippings, letters, maps, and legal documents. This privately printed book may be purchased from the author, 7610 Blanford Dr., Fort Washington, Md. 20744. A copy is also available at the Minnesota Historical Society's Research Center.

A HOST of familiar authors and regional topics are gathered in Mark Vinz's and Thom Tammara's collection, *Inheriting the Land: Contemporary Voices from the Midwest* (Minneapolis: University of Minnesota Press, 1993, 335 p., \$17.95). Reprinted here are short prose pieces and poetry by writers including Louise Erdrich, Paul Gruchow, Frederick Manfred, Meridel Le Sueur, Jon Hassler,

and Patricia Hampl. The anthology is divided into broadly conceived sections: Climates, The Presence of the Past, Town and Country, and Gains and Losses. The volume's many voices and topics gathered in this volume impart a finely textured sense of place that should interest the region's long-time residents as well as readers from other locations.

PATHS OF THE PEOPLE: The Ojibwe in the Chippewa Valley (Eau Claire: Chippewa Valley Museum Press, 1993, 100 p., 80 photos) offers a fascinating account of the history of Indian communities in northwestern Wisconsin's Chippewa Valley, primarily the Ojibway at Lac Court Oreilles and Lac du Flambeau. Produced in conjunction with a major Chippewa Valley Museum exhibition, the text weaves together photographs, material objects, and oral and written sources ranging from a creation story to travelers' accounts, government hearings, and radio interviews. Tim Pfaff, the lead author, describes the growing pressures on the land and life-style of Wisconsin's first peoples and the paths they chose in response to these challenges, whether at treaty grounds, boarding schools, or boat landings.

Developed in cooperation with Native American residents who did not want the exhibit to ignore their recent history, the text and photographs examine the effects of misguided government policies, such as allotment and tribal termination; the uneasy coexistence of tourism and harsh poverty in "vacationland"; the 1971 takeover of Winter Dam and American Indian Movement (AIM) activism; and recent spearfishing treaty-rights controversies. The result is a frank, disturbing look at what it means to be Native American in the late twentieth century. Soft-cover books are \$8.95 for Wisconsin residents, \$12.95 for others. Order from University of Washington Press, Box 50096, Seattle, Wash. 98145.

IN 1982, "armed with tape recorders and on a mission," dozens of women got in their cars and headed out to hundreds of homes in rural and small-town America to save what easily could have been lost: the memories of American homemakers. Their invaluable reminiscences of farm life between the 1890s and the 1930s have been gathered in *Voices of American Homemakers* (Bloomington: Indiana University Press, 1993, 304 p., 98 photographs, cloth \$25.00, paper \$10.95). A reprint of an 1985 publication funded by the National Endowment for the Humanities, the lively volume of oral history excerpts touches on topics ranging from courtship, childbirth, Christmas

celebrations, and chores to daily routines, discipline, and death. Edited by Eleanor Arnold, the compilation reveals the impact of labor-saving devices that freed women from the dreariest of their dawn-to-dusk chores, the important role that the National Extension Homemakers Council played in ending social isolation, and the deep satisfaction women found in being good homemakers.

HISTORIC preservationists and travelers through Iowa now have a guide to historic architecture in David Gebhard's and Gerald Mansheim's *The Buildings of Iowa* (New York: Oxford University Press, 1993, 565 p., cloth, \$45.00), pro-

duced for the Buildings of the United States series of the Society of Architectural Historians. The authors provide a helpful introductory chapter on Iowa history and architectural styles, a town-by-town listing arranged by geographic area, a glossary of style terms, and a good index. There are numerous pictures and good maps. Whether you want to know about Dubuque or barns or George G. Elmslie, this guide has the information in an easy-to-find format.

ROBERT M. UTLEY has turned his attention to one of the most well-known leaders of the Lakota in a biographical study, *The Lance and the Shield: The Life*

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and *Times of Sitting Bull* (New York: Henry Holt and Co., 1993, 413 p., cloth, \$25.00). Almost eighty pages of sources and notes testify to the extent of Utley's research, much of it in the National Archives and in the notes from biographer Stanley Vestal's interviews done in the 1920s and 1930s with people who had known Sitting Bull. Focusing on one leader, Utley traces the course of Indian-white relations on the northern plains from 1830 to 1890, bringing fresh historical perspective to a culture he acknowledges as being far different from his own.

THE EARLIEST known botanical illustrations made in Minnesota are beautifully reproduced in Beatrice Sheer Smith's *A Painted Herbarium: The Life and Art of Emily Hitchcock Terry (1838-1921)* (Minneapolis: University of Minnesota Press, 1992, 194 p., cloth, \$34.95). The well-educated daughter of a Massachusetts family, Terry studied art at the Cooper Union in New York. In 1872 she and her husband, Cassius Terry, and their young son moved to St. Paul where Cassius had accepted the pastorate at Plymouth Church, hoping that the climate would cure his tuberculosis. Their infant son soon died and Cassius's condition worsened. For a time he worked on the Geological and Natural Survey of Minnesota, but he, too, died in 1881.

In 1884 Emily Terry returned to New England, where she worked for Smith College for twenty-five years. Despite the stresses and disruptions of her Minnesota years, she was an avid "botanizer" and painter. Observing the flora during her frequent trips to lakes, especially around Alexandria in Douglas County where Cassius sought rest, she was one of the most active female contributors of data to Warren Upham's *Catalogue of the Flora of Minnesota*. It is not known whether she made a conventional herbarium of pressed flowers while in Minnesota, but she carefully painted detailed watercolor specimens.

In 1913 Emily Terry presented Smith College with a collection of 142 botanical watercolors, forty-six of them of Minnesota flora. These plates are repro-

duced in the second part of this book. Descriptive legends facing each plate give modern nomenclature and also reproduce Terry's original labels. Author Smith has done readers a true service, not only in bringing to light these beautiful paintings, but in piecing together from slender sources the story of a quiet woman's work in Minnesota.

ONE HUNDRED years ago, the World's Columbian Exhibition lured millions of people to Chicago to marvel at the "progress" of western civilization. Marian Shaw, a Latin teacher from Minneapolis, covered the event for *The Argus*, a Fargo newspaper managed by her brother George. *World's Fair Notes: A Woman Journalist Views Chicago's 1893 Columbian Exposition* (St. Paul: Pogo Press, 1992, 108 p., paper, \$12.95) is based on Shaw's series of twelve articles. Added to her vivacious accounts is Leo J. Harris's "The Search for Marian Shaw." This chapter details the intriguing detective work that uncovered the life and accomplishments of the little-known author, the purchase of whose scrapbook at a rummage sale in the 1960s was the first step toward eventual publication of this book. Also valuable is Ann E. Feldman's essay on women journalists at the 1893 fair.

READERS interested in the Black Sea German Heritage Group or a taste of its past will want to note the publication of the group's cookbook, *Special Recipes by Special People* (St. Paul, 1993, 138 p., paper, \$7.00 plus \$1.80 postage and handling). The organization is the Minnesota chapter of the Germans from Russian Heritage Society.

As is the case with many such fund-raising efforts, ethnic specialties nestle among recipes for jello salads and thrifty casseroles. But each section—from appetizers to desserts and jams, jellies, relishes, and pickles—contains some traditional recipes, ranging from Grossmutter's Juliawasser and knepfle soup to dampfnudla, goose spread, kuchen, and plachenta. The book may be ordered from the heritage group, 1742 Bush Ave., St. Paul 55106.

LOCAL ENTREPRENEUR Murray J. Harpole chronicles the story of his successful company in *Living the American Dream—Pentair, Inc., The First Twenty-Five Years* (St. Paul: St. Thomas Technology Press, 1992, 252 p., cloth, \$19.95, paper, \$14.95). The Roseville-based venture began with five cofounders laboring around a kitchen table to create the inflatables and plastic thermo-forming business. Of the men, only Harpole stayed with the business that eventually became a diversified Fortune 500 company. Along with straightforward business history, the author offers his observations on successful business practices and ethical operating procedures.

TWO recent books from the Norwegian-American Historical Association in Northfield contain essays on diverse topics. Volume 33 of *Norwegian-American Studies* (1992, 370 p., \$15.00) includes twelve chapters, ranging from "Becoming American, Becoming Suburban: Norwegians in the 1920s" by John R. Jenswold to "The Twin Churches of Christiania, Minnesota, from 1854 to 1864: A Study of the Causes of Immigrant Church Conflicts" by A. Gerald Dyste and "Rural Norwegian-American Reading Societies in the Late Nineteenth Century," by Steven J. Keillor.

Nordics in America: The Future of Their Past, edited by Odd S. Lovoll (1993, 228 p., \$20.00), is the proceedings from the 1992 Scandinavian-American studies conference held at St. Olaf College. The book begins with John Bodnar's essay, "In Defense of Multiculturalism," and is divided into six major sections: educational heritage, historians of Scandinavian America, the literary image, artistic representation, and the common voice. Norwegians, Swedes, Danes, and Finns are represented. Lovoll's essay, "A Chair in Scandinavian-American Studies," serves as a summary chapter. Both books are available from NAHA at St. Olaf College. Please include \$2.00 for postage and handling; Minnesota residents add 6.5 percent sales tax.



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