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*Dakota Women's Work: Creativity, Culture, and Exile* by

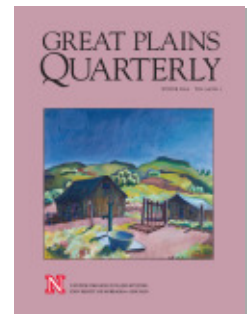
Colette A. Hyman (review)

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about the history of Kansas City, which he eloquently does in *Kansas City and How It Grew*. Accompanied by dozens of beautifully crafted maps, Shortridge's work chronologically examines the city's history in the context of its "changing geography" and urban development. Using a conversational style, the author explains how politics and commercial interests have also influenced the city's progress. In doing so, however, he never loses sight of the story of Kansas City in relation to its rich "local landscape."

Starting out as a river town and trailhead, Kansas City's location has helped it remain a major urban center and transportation hub to this day. Situated in close proximity to Great Plains ranches and farms, the city has also been able to maintain a prosperous industrial complex and business environment that includes wholesale distribution, railroads, and grain milling. This diversity has kept Kansas City from the economic pitfalls of overspecialization seen in some other metropolitan areas.

Shifting demographics and social change have also molded the development of the city since the nineteenth century. Postwar changes in the late twentieth century were especially important in bringing about social diversity through suburbanization and urban growth. In addition, the political separation that has existed along the state line between Missouri and Kansas since the nineteenth century has led to a "major cultural divide" that lingers to this day. Although Shortridge focuses much of his attention on the portion of the city found in Missouri, the book does not neglect Kansas City, Kansas, and its environs.

This is an essential book for understanding the essence and complexity of Kansas City, and readers interested in a captivating look at the uniqueness of the place will find it reward-

ing. In particular, Shortridge pays attention to many of the key personalities who helped convert this early river town into a thriving city. With the book's emphasis on community and place, however, anyone looking for detailed accounts of certain sensational events, such as the Union Station Massacre of 1933, may be disappointed.

Although Shortridge seems to think of himself as more geographer than historian, *Kansas City and How It Grew, 1822–2011* is a solid contribution to the history of Kansas City and its economic and social ties to the Great Plains. It should appeal to scholars and general readers alike.

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*Dakota Women's Work: Creativity, Culture, and Exile.*

By Colette A. Hyman. St. Paul: Minnesota Historical Society Press, 2012. 240 pp. Photographs, maps, illustrations, notes, bibliography, index. \$19.95 paper.

Before 1860, women's creative work was a manifestation of *wakan* (sacred power) in Dakota life, from ornamented tools to the quillwork on ceremonial *cepka* pouches that held a child's umbilical cord. Thus, Colette Hyman's declaration midway through her study that, for the period of Dakota internment following the war of 1862, "there is no fancy work remaining" elicits a powerful sense of loss. This void, while at the historical center of her study, only magnifies the determination that Dakota women exerted in reconstituting their work and culture in the following decades.

Because women's work served both "material and spiritual" functions within Dakota culture, it serves as a barometer for measuring economic and social change from the fur trade era to the present. Hyman's analysis of relations with whites shifts the focus from the mediating role of traders' Indigenous wives to the efforts of mostly anonymous women, whose work produced valuable commodities in a time of waning hunting opportunities and the transition to a cash economy. Following the U.S.-Dakota War, men and women were separated—several hundred men were sent to Camp McClellan in Davenport, Iowa, while women endured internment and starvation conditions, first at Fort Snelling and then at Crow Creek. During those genocidal years, women's work was crucial to bare subsistence. Hyman shows, however, that the *wakan* power was dormant rather than depleted. By the 1870s, when Dakotas were reestablished at Santee and Flandreau, South Dakota, women's creative work was central to the rebuilding of Dakota culture, particularly through the structures provided by churches. Quilting bees and church meetings became the new places for women to gather, work, and pass on tradition; the quilled hymnal covers women made demonstrate innovations crucial to resilience by integrating Dakota tradition with new realities.

While Hyman is able to trace a number of families from the 1700s through the present, her focus on mostly anonymous women requires resourceful research. Trade records show how often women made clothing as payment on goods between 1845 and 1850, for example, and lists of names of residents of Santee in the 1880s show Dakotas' persistent use of birth-order names years after removal. Interviews with present-day Dakota women—

whose memories and family stories also constitute rich historical texts—allow Hyman to form thoughtful hypotheses about the role of women's work in ceremonial life, collective work, and cultural memory both in the past and the present.

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*Blackfoot Redemption:  
A Blood Indian's Story of Murder,  
Confinement, and Imperfect Justice.*

By William E. Farr. Norman: University of Oklahoma Press, 2012. xix + 288 pp. Photographs, map, illustrations, notes, references, index. \$29.95.

The criminalization, findings of mental illness, and confinement of American Indians in the United States since the nineteenth century is a significant topic in American history in need of exposure. Many Indians found themselves incarcerated in prisons or insane asylums for opposing government interests, or as a consequence of cultural misunderstandings or outright racism. William E. Farr's work is an engrossing narrative of the life of a Blood Indian, Spopee, detained in federal prison and an insane asylum for over thirty years, as well as the simultaneous confinement of the Blackfoot on a reservation in northwest Montana.

Farr argues that, had Spopee been white, the courts would not have found it necessary to try him, let alone convict him, for the murder of Charles Walmesley in 1879. Although experienced lawyers represented Spopee during his trial, he was unable to speak English and could not communicate with his counsel. Further, the "murder" may have been an act