

southeastern Nebraska and northeastern Kansas, was a watershed moment in Ioway history. This moment, characterized by U.S. attacks on Ioway spirituality, politics, land, and culture, as well as federal negligence and incompetence, led to the Ioway's dependence on the U.S. government by 1860. Presbyterian missionaries exposed the Ioway to Christianity and attempted to convert and acculturate them, particularly through the opening of a missionary school. At the same time, the federal government succeeded in dismantling traditional Ioway power structures, however "the government's paternalistic attempts to exercise control over the tribe were seriously compromised by fraud, greed, politics, and incompetence" (p. 80). Finally, constant American assaults on the Ioway's reservation led to an ever-diminishing land base. Taken together, these attacks on Ioway cultural institutions and land resulted in the loss of Ioway self-sufficiency.

Academic historians will find the narrow focus of *Ioway Life* to be lacking in in-depth analysis. The book makes only minor allusions to the functions of U.S. colonialism in the ordeals that the Ioway faced. For example, a chapter on Indian land dispossession, while certainly not apologetic of the federal government's role, ignores the broad literature on dispossession and neglects to capitalize on the potential of the Ioway story to contribute to a broader historical discussion on dispossession. Further, without providing an adequate grounding in federal Indian policy as it pertained to the Ioway, Olson leaves the significance of this history unclear. Particularly considering that the book features federal policies of assimilation, Indian education, the American attack on traditional political structures, and dispossession, deeper context would have made the importance of this work more apparent.

Despite these issues, *Ioway Life* is a worthwhile case study of pre-Civil War reservation life and provides a refreshing perspective rooted in Ioway culture and language. Historians seldom focus on this early timeframe or on the histories of the Ioway and other small tribes in the Midwest. Olson's well-written, well-researched work opens a much-needed conversation in these fields. A key strength of the book is its immersion in Ioway culture—Olson employs traditional Ioway stories and oral histories, as well as Ioway concepts in their own language, to emphasize an Ioway worldview and how the Ioway themselves experienced these changes. Historians of early and mid-nineteenth century American Indian history will find this book useful, and its accessibility would make it a fine addition to an undergraduate history course.

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A History of Gold Dredging in Idaho. Mining the American West Series. By Clark C. Spence. (Boulder: University of Colorado Press, 2016. vii + 331 pp. Illustrations, notes, bibliographical essay, index. \$57.00, cloth; \$46.00, e-book.)

Clark Spence, correctly labeled "the Dean of Mining Historians" by promotional materials for *Gold Dredging in Idaho*, has spent many years exploring the business and technological history of gold dredging, an oft-overlooked, destructive form of mass-mining popular in the early twentieth century. Following his books on dredging in Alaska and Montana, Spence has completed an almost encyclopedic recounting of dredging attempts, both successful and failed, across Idaho. The book will appeal primarily to specialists in

mining history, although the later chapters include useful materials for those interested in environmental history and federal impacts on resource development.

Gold dredging refers to a variety of mechanical systems that sought the most efficient way to dig gravel, typically out of streambeds, to separate tiny particles of gold from the waste, and to then discard this waste back into the environment. Many dredging systems floated on boats, turning the ground upside down through shovels, centrifugal suction pumps, or, most commonly, lines of large buckets, using steam, electric, or diesel power. Dredges began operating in the U.S. West during the 1890s, haltingly continuing operations through the mid-twentieth century.

A History of Gold Dredging in Idaho begins with a concise history of dredging technology, then continues with three entertaining chapters about mostly failed attempts to recover “invisible” gold from the Snake River’s black sands (p. 18). Nine chapters on more successful dredging enterprises in the remote “high-placer districts” of Idaho’s mountains follow (p. 306). The final chapters contain valuable new insights, beginning with a discussion of dredging for industrial minerals during the Cold War and ending with a consideration of both anti-dredging campaigns, which began in the 1930s, and post-dredging clean-up efforts across Idaho.

The book contains clear writing and entertaining quotes, like one source commenting on the “mournful roaring” of hydraulic pipes (p. 196). The middle section of the book is hard to follow, however, as each chapter covers a specific mining district in Idaho and includes every attempt to dredge in that place. Idaho contained many entrepreneurs, most of whom only ran one or two dredges. Hence, the reader sees few repeated characters or businesses. Along with a lack of transitions between chapters, this absence of connective tissue means the reader has to wait for a Chapter 17 “overview” to

understand how those chapters fit in the book’s narrative (p. 305).

Hopefully, *A History of Gold Dredging in Idaho* will inspire further research into this mining technique. Spence shows just how difficult it was to dredge successfully, but the lived experience of dredging labor still needs more attention. Dredging’s environmental impact similarly requires further research, as a dredge seems to represent “the epitome of the Machine in the Garden” (p. 136).

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How the World Moves: The Odyssey of an American Indian Family. By Peter Nabokov. (New York: Viking, 2015. xi + 550 pp. Illustrations, maps, bibliographical essay, notes, index. \$32.95.)

Beginning with the stories told to Smithsonian Institution anthropologists by Acoma Pueblo Indian Edward Proctor Hunt—also known as Day Break, Big Snake, and Dad Hunt—in 1928, Peter Nabokov’s *How the World Moves* focuses on an American Indian family’s movement through a time of transition not only for them but also for American Indians in general and New Mexico and the western United States as a whole. Though the book extends through the death of Hunt’s son, Wilbert, in 2007, the bulk of the text focuses squarely on Edward’s journey. At the time of his birth in 1861, the Pueblo tribes lived much as they had since the 1692 return of the Spanish to New Mexico after the Pueblo Revolt. Though the end of the Mexican-American War and the Treaty of Guadalupe Hidalgo had transferred the region to the United States in 1848, the Pueblos were considered a settled people, with land claims perfected under Spanish rule and thus not under the provisions of the Trade and Intercourse Act of 1834, which