

tance of race and its relationship to Indian identity and tribal sovereignty must be discussed and publicized by tribal leaders and scholars, or the present state of tribal sovereignty may soon erode with the small successes and popularity of each new self-identified individual and claimant organization. *Becoming Indian* is thus an extremely important and timely contribution as well as a book that is a must read for those interested in the issues surrounding federal recognition, tribal sovereignty, and American Indian identity politics in the twenty-first century.

Fort Clark and Its Indian Neighbors: A Trading Post on the Upper Missouri. W. RAYMOND WOOD, WILLIAM J. HUNT, JR., and RANDY H. WILLIAMS. University of Oklahoma Press, Norman, 2011. 328 pp., 37 illustrations, 9 maps. \$34.95 (cloth).

Reviewed By Mark D. Mitchell, Paleocultural Research Group, Broomfield, Colorado

Fort Clark, first established on the Missouri River in 1824 some 2,400 km above St. Louis, was for decades a principal hub of the fur trade and a well-known destination for prominent travelers. Illustrations and scientific observations made there continue to frame archaeologists' views of the native peoples of the northern Plains. Given the fort's notoriety, and its remarkable degree of preservation, it is surprising that until now no one has attempted a comprehensive account of its archaeology and history. Wood, Hunt, and Williams' effort is worth waiting for; in *Fort Clark and Its Indian Neighbors*, they transform the eponymous trading post and nearby native village from pushpins on a map into the protagonists of a sweeping drama taking in all of the major forces shaping the northern Plains in the nineteenth century. Anyone interested in the fur trade, or in the American Indian societies of the Upper Missouri, should read this engaging and authoritative book.

No one is better qualified to write this book. Wood, now Professor Emeritus at the University of Missouri, is the region's leading fur trade historian and historical cartographer. He is also a pioneering archaeologist who has been at the center of Middle Missouri research in North Dakota for more than 50 years. Hunt, a historical archaeolo-

gist with the National Park Service, has led the field investigation at Fort Clark and the subsequent analyses. Williams' doctoral dissertation, written under Wood's supervision, explores daily life at Fort Clark, using data gleaned from documents held by the Missouri Historical Society and the Fort Union Trading Post National Historic Site.

Much of the book's introduction and first chapter are devoted not to the fort but rather to the history and culture of the native peoples of the Upper Missouri, especially the Mandan and the Arikara. This emphasis reflects current trends in ethnohistory and in the historical archaeology of American Indian and First Nations communities. Historians have long recognized the crucial roles Indians played in the fur trade. Native men and women supplied the labor needed to harvest and prepare pelts and hides, and indigenous preferences dictated the types of goods traders made available for exchange. Historians have closely documented the varied, often tragic affects the fur trade had on native people's lives and fortunes. But current scholarship puts American Indians front and center, not only showing their intimate involvement in the trade and in the traders' lives, but also exploring how the course of the fur trade depended on a deeper native history. This book makes a contribution to that emerging understanding by foregrounding Mandan history.

The authors also show the prominent roles that Indians played in the operation of the post. Nothing evokes the complexities and contradictions of the traders' interactions with native people more than the tenor of their marriages to Indian women. Some marriages were permanent, others fleeting. Many were motivated by financial or material gain (for either or both parties). James Kipp, Fort Clark's architect and first bourgeois or post manager, married Earth Woman, the daughter of an influential Mandan. This union, as well as Kipp's earlier marriage to another Mandan woman, likely afforded him a status within Mandan society that benefitted his business. Francis Chardon, Kipp's successor as bourgeois from 1834 to 1839, was married to a Sioux named Sand and so likely did not have the same kind of social access. After Sand's death he entered into a series of marriages to Arikara women whom he "purchased," illustrating yet another

mode of native-newcomer interaction.

The book's middle chapters discuss the history of the fort and paint a vivid picture of what life would have been like there. Chapter 2 describes the post's architecture and environs, gives biographical details for some of the residents, and discusses typical trade practices. Chapter 3 portrays the details of everyday life at the fort, describing foodways, clothing, social life, recreation, and health. It also includes a lengthy discussion of the duties and wages of Upper Missouri Outfit employees. In both chapters, the authors weave together Francis Chardon's eyewitness observations at Fort Clark with those made by traders at other posts. Particularly important are Henry A. Boller's account of life at Fort Atkinson between 1858 and 1860 and Rudolf Kurz's journal of his Upper Missouri travels in 1851 and 1852. Wood, Hunt, and Williams make effective use of these supplementary observations to fill out the picture of life at Fort Clark.

An essential part of the Fort Clark story is the historical importance of the post's many distinguished visitors, especially George Catlin, Prince Maximilian, and Karl Bodmer. Maximilian and Catlin's descriptions of Mandan culture and society are among the most detailed and important. The sketches and paintings Bodmer and Catlin made are unparalleled windows on nineteenth-century native life in the Plains. Not only do their accounts and images remain important for contemporary understanding of Mandan and Hidatsa culture, society, and history, but they also figure prominently in the development of the discipline of Plains anthropology. In Chapter 4, Wood, Hunt, and Williams do a good job of presenting the historical and social context in which these important documents and illustrations were produced.

Chapter 5 covers the history of the post following the Arikara's appropriation of the Mandan's village following the 1837 smallpox epidemic and the departure of Chardon in 1839. This period, though longer than Kipp's and Chardon's combined tenure, is less well documented, but is important for understanding Arikara history and the final phases of the fur trade. Much of this chapter focuses on a number of sketches of the fort dating to the years immediately preceding its demise in

1860. These sketches are particularly important for interpreting the modern surface expression and archaeology of the site.

The book effectively integrates interpretations derived from archaeological research at the fort and at the region's numerous native towns and villages with historical narratives and archival data. However, the concluding chapter specifically covers the history of archaeological investigations at the site and summarizes the major findings of that work. Particularly compelling is the detailed reconstruction of Fort Clark's architecture and of the sequence of construction phases, which nicely illustrates the authors' careful amalgamation of historical descriptions and illustrations with data derived from archaeological excavation. It also points up the critical importance of geophysical surveys, not only for targeting excavation locations but also for documenting the site's major features and interpreting the relationships among them. This work shows why remote sensing can no longer be seen simply as an adjunct to traditional archaeological methods, but instead should be considered an integral and necessary part of every research project.

Analyses of excavated artifacts and other materials, carried out mainly by Hunt, add detail to interpretations of daily life at the post drawn from documentary sources. For instance, Chardon's journal dwells at length on the difficulty of obtaining adequate amounts of bison meat, and Upper Missouri Outfit inventories list the delicacies traders enjoyed. But faunal remains from the fort's dump testify to other undocumented elements of the residents' diet, including numerous fish species, birds, and a wide variety of mammals.

Wood, Hunt, and Williams succeed in tackling one of the biggest challenges academic authors face: writing an account that appeals to a diverse audience while at the same time presenting enough detail and context to satisfy specialist readers. Their narrative is lively and compelling and even archaeologists and historians familiar with this well-known site and its history will learn something new. The only noteworthy shortcoming of the presentation is the small number of maps. The book includes numerous period illustrations of the fort and the people who lived there, but just one map showing the site's location and its relation-

ships to other trading posts and villages in the region. Large-scale maps showing the locations of other Upper Missouri Outfit posts and intermediate-scale maps showing sites and other features within a few dozen kilometers of Fort Clark would have made sections of the narrative more accessible.

Fort Clark and Its Indian Neighbors makes a significant contribution to historical and archaeological research on the Upper Missouri fur trade and northern Plains native history. It also promises to introduce the site, and the spectacular archaeological record of the Missouri River valley in North Dakota, to a much bigger scholarly and popular audience.

Red Cloud's War: The Bozeman Trail, 1866-1868, 2 vols. JOHN D. McDERMOTT. The Arthur H. Clark Company, an imprint of the University of Oklahoma Press, Norman, 2010. xx + 651 pp., 30 illustrations, 4 maps, postscript, notes, bibliography, index. \$75 (cloth).

Reviewed by David Fridtjof Halaas, retired Colorado State Chief Historian

"Bloody Bozeman"—that's how freighters, goldseekers, soldiers, and later, some historians described it. Blazed in 1863 by John Bozeman and John Jacobs to connect the Montana goldfields to Fort Laramie and the Oregon Trail by the shortest distance possible, the Bozeman Trail did just that. But there was a problem: it ran smack through the last great northern Plains hunting grounds of the Crows, Sioux, Cheyennes, and Arapahos. Deer, antelope, but most of all, bison, ranged along the eastern face of the Big Horn Mountains in such numbers no one could count them. But the tribes knew the awful truth. Once a white man's trail penetrated these lands—especially Powder River basin—the vast herds would inevitably disappear, just as they disappeared from the Oregon and Platte River trails, and as they were disappearing along the tracks of the Union Pacific Railroad as construction crews hammered their way westward across Nebraska and Wyoming. And so from the trail's very beginning, the Sioux, led by the Oglala war leader Red Cloud, and their Cheyenne and Arapaho allies, immediately contested this new encroachment.

Historian John D. McDermott, who has published widely on the role of the U.S. Army in the American West, now offers a new look at the Bozeman Trail in *Red Cloud's War*. This book is actually a sequel to his earlier acclaimed book, *Circle of Fire: The Indian War of 1865* (2003) which chronicles the bloody year of Indian-white conflict caused by the November 1864 massacre of peaceful Cheyennes and Arapahos at Sand Creek by U.S. Colorado volunteers under the command of Col. John M. Chivington.

To tell the story of the Bloody Bozeman, the building of the three forts to guard it (forts Reno, Phil Kearny, and C.F. Smith), and the attendant battles (Fetterman, Hayfield, and Wagon Box), McDermott comes armed with important new evidence not available to previous writers. Historians thought that the records of the Mountain District, a subdivision of the Department of the Platte, had long ago been destroyed, thus limiting our knowledge of the administration of the three forts. But while researching at the National Archives in Washington, D.C., McDermott located these missing records (p. xii). For the first time, then, the history in all its fullness could be told of the building and abandonment of the Bozeman Trail forts and the Indian-white battles and skirmishes that swirled around them between 1866 and 1868.

From the beginning, the author makes clear that the troops and officers selected to fortify and protect the Bozeman Trail hardly resembled the disciplined U.S. volunteers who had defeated the Confederacy. Col. Henry B. Carrington, the newly appointed commander of the Mountain District in the Department of the Platte, was a "socially prominent intellectual" (p. 20) who had desk jobs during the Civil War and so lacked combat experience, and was a poor choice to lead a fight against a mounted foe in an unknown land. Further, his officers were "trauma-shocked and brutalized survivors of the Civil War" (p. 20) who would not—could not—serve him well. As to the troops themselves, most were raw untrained recruits, many of whom did not know how to ride a horse nor fire a rifle. "On the whole," McDermott points out, "the backgrounds of these men and their inexperience soldiering did not fit them for the job they had been given. To ask a barely trained glassmaker, hatter,