

Ioway Life: Reservation and Reform, 1837-1860

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bellum Northwest state constitutional conventions and analyzing the resulting debates in and out of these conventions, Siddali has broadened the scholarly focus and made a fine contribution to standard accounts.

Ioway Life: Reservation and Reform, 1837–1860, by Greg Olson. Civilization of the American Indian Series 275. Norman: University of Oklahoma Press, 2016. xx, 163 pp. Illustrations, maps, notes, bibliography, index. \$29.95 hardcover.

Reviewer John P. Bowes is professor of history at Eastern Kentucky University. He is the author of *Land Too Good for Indians: Northern Indian Removal* (2016) and *Exiles and Pioneers: Eastern Indians in the Trans-Mississippi West* (2007).

In *Ioway Life*, Greg Olson focuses on a brief period of critical transitions and transformations in the history of the Ioways. A treaty signed with the federal government in 1836 formalized a cession of their lands in Missouri and arranged for their removal to a reserve in what is now Nebraska and Kansas. Over the next 20-plus years the federal government and its agents sought to alter the Ioway way of life. In short, the federal government wanted the Ioways to become Christian farmers. Despite successful Ioway resistance to such measures, Olson argues, these years before the Civil War laid the foundation for the cultural changes that would occur in the late nineteenth and early twentieth centuries. Colonialism is a powerful force. Olson asserts that, although “the accomplishments of the agents and missionaries were decidedly mixed,” the seeds for the success of their overall policies were planted during the years they operated under the auspices of the Great Nemaha Agency.

This book is brief, with only about 135 pages of text, and the chapters are organized more along thematic than strictly chronological lines. Following a short chapter to explain events leading to the Ioway relocation to the reservation on the south bank of the Great Nemaha River, Olson examines the impact of Christian missionaries and their unsuccessful efforts to convert Indians in their first decade on the reserve. As the next chapter demonstrates, the school established by Presbyterian missionaries in the mid-1840s experienced similar failures as a result of weak government support, missionary miscalculation, and Ioway resistance. In the fourth and fifth chapters Olson focuses on politics, first illustrating the transformation in Ioway leadership and then explaining how bureaucratic incompetence and corruption undermined the federal government’s Indian policy on the reservation. This narrative draws to a conclusion with an examination of events that compromised the Ioway reservation, specifically the Kansas-Nebraska Act and federal efforts to institute allotment. The Ioways signed their last treaty with

the federal government in 1861. Since then, they have maintained a smaller reservation that still exists. Yet, as of 1883, a separate Ioway reservation was established farther south in Indian Territory for those who left the Great Nemaha River after the Civil War.

Ioway Life contributes to the literature on Ioway history but ultimately misses an opportunity to describe an Ioway perspective on the transformative events of the mid-nineteenth century. In most chapters the narrative focuses on the work, ideas, and failures of government agents and does not provide substantial explanations of Ioway efforts during the same time. To the extent that Ioway resistance shaped events on the reservation, readers will not find a full picture of that resistance over time. The narrative also suffers somewhat from organizational issues. Because the book is structured along thematic lines, events such as the Platte Purchase and the Kansas-Nebraska Act are discussed in some depth twice over. A different narrative framework could have prevented this repetition. In discussing the mid-nineteenth century experience of the Ioways and how that historical period laid a distinct foundation for the following decades, Olson has explored an important topic. The book as written, however, does not always do enough to support the argument the author wants to make.

Women, Work, and Worship in Lincoln's Country: The Dumville Family Letters, edited by Anne M. Heinz and John P. Heinz. Urbana and Chicago: University of Illinois Press, 2016. xviii, 219 pp. Family tree, maps, illustrations, notes, references, index. \$40.00 hardcover.

Reviewer Bryon C. Andreasen is a historian at the LDS Church History Museum, Salt Lake City, Utah; he was formerly research historian at the Abraham Lincoln Presidential Library, Springfield, Illinois.

In 1840 the Dumville family emigrated from England to the United States. They purchased land in west central Illinois in a small new settlement in Macoupin County. In 1842 Thomas Dumville died, leaving his wife, Ann (age 46), and daughters Elizabeth (13), Jemima (11), and Hephzibah (9) in financial straits. They lost their land and moved to the small county seat, Carlinville. Ann's meager income proved insufficient, prompting the girls to seek employment away from home. Elizabeth married a farmer, John Williams, and eventually moved to Poweshiek County, Iowa. Jemima and Hephzibah went north 50 miles to the more substantial city of Jacksonville, Illinois. There, Jemima taught primary school (later moving to nearby Lynnville), and Hephzibah worked as a domestic for the family with whom she boarded. Both girls attended the local