Kansas Archaeology

edited by Robert J. Hoard and William E. Banks

xiii + 432 pages, photographs, tables, maps, appendix, references cited, the contributors, and index.
Lawrence: University Press of Kansas, 2006, cloth, $34.95.

Nineteen of the most prominent researchers in the disciplines of Kansas prehistory are brought together in this edited work. One of the elders of Kansas archaeology, Alfred Johnson, starts the process with an excellent foreword that summarizes the history of the research itself. The book’s editors, Robert Hoard and William Banks, provide an introduction, including a historical chronology, key concepts of archaeology, and an important reminder that descendants of the Native Americans who created many archaeological sites still live in the area today. The authors explain topics such as dating technology or taxonomy in a concise and understandable manner.

Rolfe Mandel continues the context with a description of ancient and modern environments. He gives a solid description of the physiographic provinces and subprovinces and explores how the climate, flora, and fauna have changed since the end of the last ice age. A brief discussion of some technical terms such as till, loess, or eolianum would have been helpful, but Mandel’s writing is clear and concise. Mandel also contributed a chapter on the effects of landscape evolution on the archaeological record.

The Paleo-Indian and Archaic periods are combined in Chapter 4, which was written by Jeannette Blackmar and Jack Hofman. The authors do a very good job of synthesizing the data available. It is refreshing that they discuss the importance of isolated finds and oral tradition, which usually receive little attention. I was a little uncomfortable with combining such a large stretch of time in a single chapter, but given the sparse reference material, it is understandable.

Woodland adaptations in eastern Kansas are the subject of Brad Logan’s chapter. A thorough discussion of origins and relationships of Woodland groups is fleshed out by a discussion of defined groups in the early, middle, and late Woodland periods and a well-thought-out discussion of the data. John R. Bozell follows with a chapter on Woodland complexes in western Kansas and adjacent portions of Nebraska. An excellent discussion of defined cultures and the traits that define them is included, followed by a discussion of origins, development, and termination.

Donna Roper gives a discussion of the Central Plains tradition. This is generally a high-quality description, but I am a little uncomfortable with the casual inclusion of the Steed-Kisker phase with so little discussion of why this decision is justified. Other well-known authors have been far more cautious about this relationship. I was also surprised that a defined entity such as the Solomon River phase was not even mentioned. It is understandable that authors may disagree on the definition of phases, as shown in Logan’s Chapter 5 description of the Butler and Greenwood phases, but such disagreement should be mentioned. It was good to see the discussion of the often-overlooked topics of trade networks and of relationships with nonagricultural groups. Laura Scheiber’s chapter on the High Plains groups is a valuable contribution. Many Kansas scholars have heard about these groups but have not taken the time to bring together the useful information presented here.

The Otoe are covered by Lauren Ritterbush in an excellent summary of an important cultural group. In addition to a thorough discussion of cultural patterns, she brings out good questions on interactions between the Otoe and the Central Plains tradition. The Great Bend aspect is described by Donald Blakeslee and Martin Hawley. Again, it is an excellent discussion of cultural patterns and particularly of the economy of the group.

The description by Scott Brosowske and Tod Bevitt of the Middle Ceramic period in southern Kansas is a much-needed contribution. It is particularly useful to have these scattered data consolidated and summarized in one place. I was surprised by the number of sites documented here.

Susan Vehik’s discussion of Wichita ethnohistory provides well-researched data on relationships of the ancestral Wichita. I would have been more comfortable if she had used words such as “probably” or “likely” a little more often. Although she has provided some very strong evidence, I was not convinced that the relationships of known groups to names used in historical documents are as certain as the text indicates.

The description of the Kansa by James O. Marshall is again a much-appreciated contribution. Much of the information has long been out there, but it is very helpful to have it brought together in a well-organized summary. Likewise, Donna Roper brings together much valuable but previously hard-to-find data on the Pawnee. While some may not agree with all of the interpretations offered, I believe it is useful to have these ideas brought forth.

Mary Adair gives a clear, concise summary of paleoethnobotany. She describes what the discipline is and what it has to offer to archaeological analysis. Her chapter demonstrates the importance of integrating other disciplines into the study of archaeology. The final chapter is a summary of Kansas lithic resources by C. Martin Stein. Stein’s impressive compilation of exhaustive information on geologic resources used in prehistory will be of great value to future archaeological studies.

In summary, this book provides a valuable resource in light of the breadth and depth of data on Kansas archaeology that are brought together here. There are a few ideas that I would have preferred to see debated in scholarly journals prior to their inclusion in an authoritative synthesis, but that concern is far outweighed by the amount of insightful information that is presented.

Reviewed by Bob Blasing, area archaeologist for the Oklahoma-Texas Area Office of the Bureau of Reclamation.
*American Paper Son: A Chinese Immigrant in the Midwest*

by Wayne Hung Wong, edited and with an introduction by Benson Tong

x + 162 pages, appendix, notes, index.

Sources on the history of Asian Americans in Kansas are as rare as, well, Asian Americans in Kansas. The 1930 census counted only sixty Chinese residents in the state and, even today, Asians comprise only about 1.7 percent of all Kansans. Painstaking works on Kansas history—Craig Miner's *Kansas: The History of the Sunflower State* and Jennie Chinn's *Kansas Journey*—have unearthed enough information for only a few sentences or paragraphs on the Asian American experience in the state. Beyond Julie Courtright's important 2002 article on the 1886 "Chinese ouster attempt" in Wichita, little substantive primary research has been conducted on Kansas's small but long-standing populations of Asian descent.

This dearth of historical documentation makes *American Paper Son* a particularly valuable and indeed unique addition to the literature on Asian Americans in Kansas and on the Great Plains. This memoir of Wayne Hung Wong, a resident of Wichita for over seven decades, is an unassuming but thoroughly compelling chronicle of one individual's arc from rural south China through grueling kitchen work in numerous "Oriental" cafés and yeman service in the U.S. Army to the eventual American dream of small-business ownership and entrepreneurial success.

Born Ying Wing Mar to a well-to-do Chinese family, Wong came to America in 1935 as a thirteen-year-old, using a common subterfuge—posing as the child, the "paper son," of a legitimate immigrant from China—in an era of restrictive and racist limitations on Chinese entry to the United States. Wong joined his father, the partner in the Pan-American Café in downtown Wichita, clearing tables and washing dishes while attending Carleton Grammar School and Wichita North High School. With the outbreak of World War II, Wong (who these days would be tagged an "illegal alien") joined the U.S. Army Signal Corps and was assigned to an all-Chinese American unit, which served (largely uneventfully) in Yunnan Province on China's southern front. After the war, Wong brought a bride from China back to Wichita and, with U.S. citizenship gained through the "confession" amnesty program, started a family and a career in his adopted hometown. After managing Chinese restaurants and a strip club, Wong and his wife took over the Georgie Porgie Pancake Shop and eventually became successful real estate investors and restaurant operators, building facilities for several QuickTrip convenience stores and owning three Long John Silver's franchises in Wichita.

Wong's concise memoir was edited by Benson Tong, a historian formerly at Wichita State University, who also contributed an introduction and voluminous notes on the text. Tong's endnotes are impressively thorough (to the extent that some might call them pedantic), with remarkably detailed information on the Chinese restaurants of Wichita, World War II in China, and Asian immigration to the United States. The introduction and a short appendix on methodology and sources are far more problematic, however. Tong is insistent that we not accept Wayne Hung Wong's narrative at face value but that we approach his autobiography as "a cultural, constructed artifact, a selective memory no less" (p. 120). Tong seems particularly disappointed that Wong does not have more tales to tell of racist discrimination in Wichita; rather than accepting the author's words—that life as a Chinese immigrant in Kansas was hard, but prejudice was muted and opportunity plentiful—Tong assures us that Wong must be unconsciously suppressing painful memories and imposing an imagined trajectory of progress on an (undoubtedly) downtrodden and thwarted existence. As the historical record of Asian American life in twentieth-century Kansas is so limited, Tong's assumption of widespread discrimination and racial hostility lacks empirical support, and, in the end, his dismissal of Wong's account as a kind of false consciousness seems arrogant and even churlish.

Readers of this book without an ethnic studies ax to grind would be well advised to skip the introduction, go easy on the notes, and immerse themselves in the revealing and frequently charming story of one modest, resilient, and enterprising Kansan.

Reviewed by William M. Tsutsui, professor of history and executive director of the Confucius Institute, University of Kansas, Lawrence.
Contrary to our conception of Old West cowboys, few of the men in Bailey's group apparently carried weapons. In one case he mentions firing his “sixshooter” to turn the herd but then makes only one other reference to guns. And these cowhands weren't necessarily fearless. In the midst of a stampede, "Dud Rogers, the sneakiest man in the crowd when there is no danger started to climb a tree [and] leave the women to fight it out as best they could. He was so bad scared he fell out of the tree and holered for some one to run here [and] help me up this tree" (p. 16). More than once, Bailey's herd forded rivers that weren't the watercourses they expected. These Texas cattlemen weren't lost, but they didn't always know exactly where they were, either.

The women Bailey refers to were another cattle trail anomaly. When trailing Texas herds to Kansas was commonplace in the 1870s and early 1880s, the experience was almost exclusively reserved for males. This outfit included women and children, one "old lady" being the wife of the trail boss. Bailey himself didn't fit the norm. Cowboys were often just that—single young men in their teens and early twenties. The rigors of trail travel weren't suited to older men. Bailey, however, was thirty-seven, married, and the father of two. Several times along the way he longs for his family, lists his ailments, and laments having agreed to make the trip.

Luckily for us, he did. Writing in his journal on the back of his horse, while resting under a tree, or sitting around the evening campfire, this tired Texan's observations bring an immediacy that recollections and secondary-source material can't provide. A Texas Cowboy's Journal will take its place alongside The Trail Drivers of Texas, compiled and edited by J. Marvin Hunter in the 1920s (currently available in paperback from University of Texas Press) as an important primary resource on Texas cattle drives to Kansas.

David Dary's masterful editing guides us easily through Bailey's adventures. In addition, the editor's lengthy introduction provides a solid background on the trail-driving era as well as some personal information about Bailey. Dary outlines efforts to track down the cowboy in newspapers, census reports, and other public documents. He had some success, but much of Bailey's life story remains a mystery. This is ironic, considering the intimate details we know about his experiences on the trail.

My only disappointment in this book is that the publisher provides only two maps. A large map of Indian Territory includes some locations mentioned by Bailey, and a smaller map traces his route near large modern towns and major highways. A few detailed maps throughout the text showing Bailey's travels in relation to historical sites, landmarks, and present-day communities would have been helpful.

Reviewed by Dave Webb, assistant director, Kansas Heritage Center, Dodge City.
An Opportunity Lost: The Truman Administration and the Farm Policy Debate

by Virgil W. Dean


The great farm policy debates of the twentieth century are rapidly fading from the memory of Americans in the twenty-first. Faced with the increasing complexities of global interdependency and conflict, most contemporary citizens have little understanding of those debates, or why the issues meant so much to rural Americans. But more than three decades of the previous century were fraught with increasing rural-urban tensions as lawmakers sought to work out a farm program that would be equitable to both farmers and consumers.

The first round in the debate began in the 1920s and continued into the 1930s. It focused on the issue of parity prices—that is, how farmers could receive comparable value for products they sold and products they bought. The effect of these debates was to establish a consensus among lawmakers that problems of rural America could not be resolved without federal assistance, and the solution for the time was to create a system of flexible price supports to give farmers parity in the marketplace.

The drama of World War II pushed the farm debate to the background for four years, but the question emerged again in the immediate postwar years. No longer a question of "if" the government should be involved, the new debate was on how, or to what extent, federal policy should be employed. Virgil Dean has picked up the discussion at this point and in a well-written, well-reasoned narrative has brought clarity to the question. Summarizing the pre–World War II debates, Dean points out flaws in previous programs by noting that the marketing approach of the 1920s lacked adequate technology and infrastructure to support world markets, and the New Deal policies of the 1930s favored landowners and/or commercial farmers. But because more than 60 percent of the farm population was sharecroppers, tenants, or renters, much of rural America was left with a "raw deal" when it came to agriculture policy.

President Harry Truman’s "Fair Deal" was intended to tweak the New Deal and make many of the Roosevelt administration’s programs more equitable to more citizens. Policies to aid rural America were key elements in the Fair Deal initiatives. In particular, Truman wanted to restore some balance between small-unit "family farms" and the larger operations of commercial agriculture. To achieve that objective, he ultimately turned to Charles Brannan, his secretary of agriculture after 1947. Brannan concentrated on developing a plan that would define "family farm" and trade the flexible price supports of the Roosevelt era for direct payments to those who qualified as family farmers.

Brannan’s work in drafting a farm bill based on direct payments to farmers, commonly called compensatory payments, in lieu of the parity or flexible price-support system favored in previous years, became the focus for the post–World War II debate on agriculture. The "Brannan Plan" that finally emerged, in the wake of the 1948 presidential campaign, emphasized fixed over flexible price supports and family farms over corporate enterprises. It had a decided partisan tone in its call to create equity for rural America by correcting policies that allowed an imbalance between large and small farm units.

Candidate Harry Truman used agricultural policy for partisan advantage in his bid to win the presidency in his own right and initially backed the Brannan Plan. However, the president eventually turned away from his agriculture secretary and allowed the conservative members of Congress to defeat the plan. Calling it too expensive, socialistic, and counter to emerging social and technological trends, critics of the Brannan Plan bottled the bill up in committee and prevented it from becoming law. In Dean’s judgment, this defeat represented a "lost opportunity" to readdress the economic and social problems that were causing rural America to become rapidly depleted of its human resources and to come increasingly under the influence of commercial agriculture.

In making his case, Dean uses the extensive manuscript collections of the Truman Presidential Library and the Kansas Historical Society, numerous public documents, and a comprehensive search of the secondary literature. This is an excellent work for an understanding not only of agricultural policy but of the social and economic needs of rural America.

Reviewed by C. Fred Williams, Professor of History, University of Arkansas at Little Rock.

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**American Confluence: The Missouri Frontier from Borderland to Border State**

by Stephen Aron

x + 301 pages, figures, notes, index.
Bloomington: Indiana University Press, 2006, cloth, $29.95.

With *American Confluence*, a volume in the Indiana University Press series *History of the Trans-Appalachian Frontier*, Stephen Aron has crafted an effective interpretive style that takes our eyes off place-designating borders that were yet in the future in order to gain a better sense of the multiple frontiers, overlapping borderlands, and diverse peoples and histories that characterized the region from which the state of Missouri evolved. In effect, he offers a reorientation of our thinking about America's frontier past.

Aron employs the metaphoric phrase *the confluence region* to suggest an alternative geographic and intellectual reference point to the Missouri frontier(s) of the late eighteenth and early nineteenth centuries; namely, those intercultural frontiers and overlapping borderlands that met at the confluence of the Missouri, Mississippi, and Ohio rivers. The bulk of the study considers how the confluence region's changing imperial colonialisms in turn altered and influenced intercultural relations up to and shortly following Missouri's statehood in 1821. A considerable number of images depicting aspects of material culture, such as a Lewis and Clark peace medal, work well to enhance the narrative, although the maps drawn to represent the confluence region are so simplistic as to be of little use to the reader.

Aron argues for the prevalence of accommodations and acculturations as well as compromises and collaborations among the various Spanish, French (i.e., the *habitants*), British, American, and native peoples (including the powerful Osage) in the region, hence his likening of it to a confluence. Indeed, echoing historian Richard White, Aron makes the case that the complexities brought about by a history of multiple colonialisms and shifting Indian inhabitants inspired the construction of viable though not conflict-free middle grounds. Perhaps above all else, *American Confluence* demonstrates that colonial control does not necessarily translate into cultural hegemony or even true local authority, particularly where a significant degree of multiculturalism exists, as it did there. But times and populations change, as was evident in William Clark's career as territorial governor following his participation in the Corps of Discovery. Intercultural tensions became increasingly troublesome, Aron contends, because the newer migrants (who were creating a slave economy) "had no acquaintance with the confluence region's traditions of intercultural association and wanted no part of that kind of frontier" (p. 218).

In other words, the vision of the future that the newer migrants brought with them was neither rooted in nor dependent upon the region's past, and so they were willing to leave it behind.

*American Confluence* is an important contribution to both Missouri and frontier histories, underscoring among other things the point that prior histories and their complex relations matter to historical analyses. Shifting the focus away from boundary-making and toward intercultural relations allows us to view the region's inhabitants as decision-makers and thus more largely responsible for creating their region from within. Yet I am not fully convinced that the term *confluence* is more appropriate than *convergence* and wonder if the former represents a somewhat romanticized view of that time and place. Moreover, Aron's sophisticated reorientation can leave the reader slightly disoriented without the usual intellectual benchmarks in development, and for this reason undergraduates would probably not do well with it. Graduate students, however, might become inspired to be as bold in their conceptualizations.

Reviewed by Ginette Aley, assistant professor of history, University of Southern Indiana, Evansville.
Elias Cornelius Boudinot: A Life on the Cherokee Border

by James W. Parins

252 pages, 6 photographs, notes, bibliography, index.
Lincoln: University of Nebraska Press, 2006, cloth $60.00.

James W. Parins's new biography is the first full account of the life of Elias Cornelius Boudinot (1835-1890), the son of the famed Cherokee leader Elias Boudinot and nephew of Stand Watie, a Cherokee general in the Civil War. The Boudinot family, as a Southern Cherokee political faction, was in constant political battle with the traditional, full-blood Cherokee led by Principal Chief John Ross. Boudinot's life story provides an opportunity to understand the critical rights at stake for the Cherokee during the nineteenth century: sovereignty and land ownership.

Elias Cornelius Boudinot, Cherokee lawyer, businessman, newspaper editor, and progressive, was to be highly influential in the opening of Indian Territory to white settlement. He was involved intimately in many social, economic, and political events of the day. A controversial figure, he was hated by many Cherokees, to the point of having his life threatened.

Boudinot's father, founder of the first Indian newspaper, married the daughter of a prominent New England family at a time when such marriages were viewed in racist terms. The older Boudinot and the younger Boudinot's uncles led the faction that agreed to Cherokee removal from their lands, which led to the infamous Trail of Tears in the late 1830s. Seen as traitors by traditional Cherokees, Boudinot's father and great-uncle were murdered in retaliation, and the four-year-old Boudinot was raised by his white family in the East. Parins interprets Boudinot's motivations as a desire for retribution and an attempt to regain the family's wealth and political leadership.

Elias Cornelius Boudinot returned to the Arkansas and Indian Territory area, became an attorney, and affiliated himself with his uncle Stand Watie, serving in the Confederate Army and as a delegate to the Confederate Congress. As a tribe, the Cherokee were torn between those who supported the North and the South; Chief John Ross leaned toward the Union cause but was eventually pulled into supporting the Confederacy. In an ironic move, Boudinot, who was involved in postwar treaty negotiations, played a part in accusations against Ross for supporting the South. To the detriment of the Cherokee, these political factions continued to play a negative role in tribal dealings with whites.

Always looking to accumulate wealth, Boudinot set up his operations from Fort Smith and other points along the Arkansas border and tried to find ways to gain political power in the Cherokee Nation—hence the subtitle of this book: A Life on the Cherokee Border. It was Boudinot's tobacco business in Indian Territory, established to gain economic advantage over rival St. Louis companies, that led to the famed Cherokee Tobacco Case, marking the first time the U.S. government taxed Native Americans. This case had severe implications regarding Indian sovereignty and treaty guarantees and caused Boudinot to determine that the only way for the Cherokee to protect their rights was to become U.S. citizens and to hold land in severalty.

As part of that effort, Boudinot was involved in bringing in the railroads and opening up Indian lands. He established the town of Vinita and built a hotel for railroad employees. As a rancher, he brought in boomers to create a colony in the Cherokee Outlet. None of these financial schemes was particularly successful, but as a lecturer and newspaper editor Boudinot continued to promote the opening of Indian Territory. His later years were spent at Fort Smith as an attorney, and eventually he did come to represent Cherokees in several legal matters.

Parins pulls together the scattered record of Elias Cornelius Boudinot's life through extensive research in Boudinot's writings, the Cherokee Nation Papers at the University of Oklahoma, previous studies, legal documents, and other sources. With this work and his previous book, John Rollin Ridge: His Life and Works (Ridge appears briefly in this book as another relative of Boudinot's), Parins demonstrates his ability to write detailed biographies. However, except for a relationship with Vinnie Ream, the famed Washington, D.C., sculptress, and a late marriage to Clara Meneer in 1885, the reader gets little of Boudinot's personal life. We learn that he was hot-tempered and driven for personal gain and that he was a great orator and reputedly well respected by white society. But rather than the story of a private life, this is primarily an account of Cherokee politics and business dealings.

Boudinot may be seen as a man of foresight who attempted to do the best for his people from his perspective, but his drive for financial gain, lingering anger over the family murders, and need for political position make his motivations suspect. Parins provides the facts in a straightforward manner and lets readers draw their own conclusions as to Boudinot's place in history. A map of Indian Territory and further analysis would have enhanced the book.

Boudinot's political and business activities as they conflicted with the Cherokee leadership provide a clearer understanding of the events and challenges facing the Cherokee during the mid-nineteenth century. Elias Cornelius Boudinot is a figure who will remain controversial. He was both respected and hated in his attempt to push the Cherokee into the white world. Parins's biographical work helps us understand Boudinot's drive to be a success for himself and for his people.

Reviewed by Daryl Morrison, head of special collections, general library, University of California, Davis.
**Indians and Emigrants: Encounters on the Overland Trails**

by Michael L. Tate


There is an admittedly apocryphal statement made by a newspaper editor that came to mind while I was reading Michael Tate's compelling study of encounters between Indians and emigrants on the overland trails: "When a bus arrives safely at school, it's not news." Peaceful, reciprocal interactions between American Indians and overland emigrants are not the stuff of legend and lore. The encounters between these two disparate groups that did make the news of the time, and that quickly entered the public consciousness and popular culture, were the infrequent violent episodes. As Tate convincingly points out, however, the norm for interaction between American Indians and overland emigrants was much more cooperation than confrontation.

Beginning with a well-reasoned explanation for how he selected the time period to examine (1840–1870) and what, for the purposes of this study, constitutes and defines the terms *trails, Indians, and emigrants* (no small concern when one considers the multiple possible definitions of each), Tate examines the tremendous amount of misinformation and preconceived notions about American Indians that swirled around the jumping-off towns for the overland trails. For nearly two centuries Europeans and Americans had been presented with a confusing depiction of Indians as both "noble savages" and "villainous, treacherous thieves." Captivity narratives had been around (and widely read) since America's Colonial period. Yet few overland emigrants had any firsthand experience with Indians. Instead they received what knowledge they had from commercial guidebooks, personal narratives, newspapers, and dime novels. Publishers of the latter two forms, of course, had a vested economic interest in pushing the sensationalized (and mostly fictional) stories because they sold so well. Before emigrants even set out on their journey, therefore, most had incomplete, inaccurate, and negative views of the native peoples.

Drawing on an impressive number of sources, Tate goes on to closely examine many different encounters between Indians and emigrants. In a fascinating chapter on trade between the two groups, he documents how Indians used the trail traffic as a market for trading not just goods but services as well. Guiding emigrant groups along better trails or helping them ford streams and rivers were among the services provided. Like all forms of human interaction, these trade encounters sometimes went smoothly and sometimes did not. Cultural misunderstandings could lead to ill feeling. As Tate points out, Indian actions commonly referred to by emigrants as "thievery" often were seen by Indians in the context of gift-giving and appropriate reciprocity for services rendered.

Violence between the two groups did occur, of course, and Tate certainly does not discount this fact. He does, however, offer considerable insight into why the first reactions of many emigrants were uncertainty and fear. Traveling in unfamiliar territory, always concerned about supplies, and witnessing the deaths of family members and friends from illness and accidents created a high stress level for many on the journey. This stress, coupled with their lack of knowledge about the native inhabitants and negative popular-culture images of Indians, meant that many emigrants were understandably anxious about any encounter with those unlike themselves. As emigrant traffic along the trails grew each year, the once abundant grass and game upon which the Indians relied rapidly became depleted. Conflicts did break out along the trails, but even in the later years of overland travel, Tate finds that the vast majority of encounters were friendly.

Tate concludes that both Indians and overland emigrants acted according to what they perceived to be in their own best interests. "Often," Tate writes, "the American Indians who were situated along the trails acted upon their own ethical standards to extend aid without demanding payment of any kind. At other times, they traded items and performed services for whites in order to extract a profit. Like the overlanders, they responded to the realities of the immediate moment. They possessed no collective crystal ball to foresee that the federal government and white settlers would overrun their lands and challenge their sovereignty" (pp. 232-233).

Michael Tate has used a wealth of resources and an ethnohistorian's reading of the source documents to construct this important and complex story. He has expanded our understanding of this fascinating migration saga and has produced a must-read book for anyone with even a passing interest in the overland trails.

Reviewed by Bob Keckhaver, museum director, Kansas State Historical Society.