sive study of the state’s women. Former teacher Gail Beaton has remedied this problem with her new book Colorado Women. In doing so, she has given readers a broad spectrum of women to discover—or rediscover—in Colorado’s past.

Beaton approaches her subject chronologically, beginning with women of the various paleo-Indian cultures. Subsequent chapters are divided into sections that document women in many walks of life, including members of virtually all of the state’s racial, ethnic, and religious groups. Educated and professional women get a large share of Beaton’s attention because their stories have the best documentation, but she also includes many women who do not fit into those categories.

This book is by its nature biographical. Some personal stories are brief, reflecting scant source materials. Some, with broader available resources, are more extensive treatments of a woman’s life and contributions. A variety of accounts document the lives of dedicated women who helped create such institutions as hospitals and schools and such movements as the successful 1893 women’s suffrage campaign.

Beaton made use of a broad range of repositories, visiting archives, museums, and every major library in the state to collect stories, data, and photos for this work. She also pulled from personal collections to get stories and images that have not previously been available and did a creditable job of searching more traditional histories to find the few women they contained.

The author was clearly most comfortable with the history of the latter years of the nineteenth century and the early years of the twentieth. In contrast, the stories of the pre-Anglo-American period are at times drawn in broad strokes that do not do justice to the women of the era, particularly where Beaton documents the evolution of the southern Colorado Hispano communities. A few times there are factual issues, as when Beaton states that William Bent and Owl Woman had four children and then tells us that Owl Woman died at the birth of her third child (p. 11). Some resources that I expected to be used are missing, such as some institutional histories that would have given more depth.

This book is not for those who want an in-depth look at any one region, person, or era. It is a solid resource for surveying the women’s history of Colorado. The work serves as a starting point from which

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Albert Winkler
Brigham Young University, Provo, Utah

Colorado Women
A HISTORY
Gail M. Beaton
University Press of Colorado, Boulder, 2012. $34.95 cloth.

One of the great frustrations for those who teach Colorado history has been the absence of a comprehen-
other historians can find people and themes to flesh out their own contributions to Colorado women's stories. In addition to being sold in bookstores, the book is available through Project MUSE, an intellectual project of the Johns Hopkins University.

Rebecca A. Hunt
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Amskapi Pikuni
THE BLACKFEET PEOPLE
Clark Wissler and Alice Beck Kehoe
State University of New York Press, Albany, New York, 2012. $85.00 cloth, $29.95 paper.

Most people interested in Blackfeet history know the work of Clark Wissler. Wissler wrote, along with his close Blackfeet collaborator David Duvall, some of the most important work on the Montana Blackfeet and Plains Indian peoples in the early twentieth century. Wissler's work, drawn from his and Duvall's fieldwork, is valued by historians and anthropologists and continues to be used widely by both academic and amateur scholars. As an anthropologist, Wissler is regarded as important to the evolution and strengthening of the field. However, those who pick up Amskapi Pikuni hoping to read a newly discovered monograph will be disappointed. This manuscript, which apparently sat in an Indiana library for seventy years before it was unearthed by contemporary anthropologist Alice Beck Kehoe, lacks the quality of Wissler's earlier work.

It is difficult to know where the problem lies because, unfortunately, Kehoe does not clearly indicate what work is Wissler's and what is hers. It appears that Wissler wrote only the first 60 pages and Kehoe then wrote the next 115 pages based on an outline Wissler left; Kehoe contributed an additional four chapters. Another problem lies in the fact that Wissler compiled his manuscript almost thirty years after his first visit to the Blackfeet reservation in 1903. By the early 1930s, David Duvall had passed away, and Wissler did not know anyone on the reservation. He could not contact anyone for clarification or new information as he had done with Duvall; thus, the research presented here is based primarily on archival records. It appears that Wissler had planned to write